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INDEX.

PAGE.

Africa, (see *Bassas,*) eligible stations in, 463
American and For. Bible Society, ... 342
American and For. Christian Union,.... 345
American Baptist Home Miss. Society,. 343
American Baptist Missionary Union, agencies, 207, 236; annual meeting, 210; of the Board, 193; of the Board for 1852-3, 227; expenditures for 1852-3, 219; finances, 207, 230; life members, 240. 307; present at annual meeting, 210; officers and managers, 306; election of, 217, 228; publications, 196, 235; report of the Board to, 212; thirty-eighth Annual Report, 229; Treasurer's Report, ... 300
American Baptist Publication Society,. 342
American Board of Com. for For. Miss., 436
American Indian Mission Association,. 412
American Missionary Association,..... 61
American Seamen's Friend Society,.... 413
American Tract Society, ... 343
An unconscious Christian, ... 121
Arnold, A. N., letters from, 53, 181, 369; quiet labors at Athens,..... 181
Arracan, the Kemees of, 407; difficulties of their language, 408; their country, 409; their vices and superstitions, 411; the Koomees, 410; the Khyens, 410, 411
——— Mission, 190, 252, 407; annual report on, 252; first fruit from among the Khyens, 410; Kemee school,.... 409
Ashmore, W., letters from,....112, 331, 461
Assam, the Dopholas of, 424; Miris, 419, 422; Nagas, 31; Deh Durrung, 114; impediments to the gospel in, 418; wants of, 420; mission at Tezpore, 417; rejectors of idols,..... 459
——— Mission, 10, 129, 170, 206, 270, 337, 350, 417, 455; general meeting of, 114, 129; report on, 206; Annual Report on, 270; baptisms at Gowahati, 114, 422;—at Nowgong, 171, 350;—at Sibsagor, 134, 420; letter of native Christians, 115; preaching and itineracy, 130; appointment of native assistants, 130; Schools,—Nowgong Orphan Institution, 132, Sibsagor girls' sch., 132, Gowahati do., 135, station and village do., 137;—solicited by the people, 456; examination of a village school, 457; printing department, 138; churches, 139; new stations proposed, 139; village preaching, 170; revival in Nowgong Institution, 170; converts at Sibsagor, 337; buildings, 420, 422; chapel at Gowahati, 422; encouraging state of Nowgong church, 420; provision for native Christians, 420

PAGE.

Assam Baptist Association, ... 140
Ava, disciples at, 35; rumors from, 41, 349; insurrections in, 143; pacific despatches from, 146; an avenue to,.. 409
—— Mission, (see *Rangoon,*) 9, 33, 68, 97, 142, 152, 161, 258, 348, 425, 453; diversities of tongues, 33; cheering contrast, 34; inquirers, 35, 102; security of missionary labor, 37; baptisms, 71, 100, 102, 455; missionary dispensary, 71; distribution of books interdicted, 101; hostilities with the English—the missionaries retire to Maulmain, 152; resumption of labors at Rangoon, 425; religious services and schools,..... 453

Bahamas, ... 28
Ball, E., letter from,..... 463
Bassas, Mission to, 11, 205, 277, 463; report on, 205; annual report of,..... 277
Beecher, J. S., letters from, 330, 353; tour in the jungle, 330; ineffectual attempt to reach Thay Rau, 330; tour down the coast, 331; second tour, 353; abrupt return,..... 355
Belgium, Popery in,..... 60
Bennett, Alfred, biographical sketch of, 1
———, C., journal of,..... 65
———, Mrs., departure for America, 67; arrival..... 351
Brayton, D. L., journal of a tour,..... 168
Bread found after many days,..... 62
Bronson, M., letters from, 170, 350, 417; journal, 455; visit to Gowahati, 350; to Tezpore, 417; to several villages, 455; attentive and eager hearers, 456, 457; inquirers, 455, 457; interesting discussion, ... 458
Brown, N., letter from,..... 420
———, Mrs., letter from,..... 337
Buel, R. F., letter from, 434; routine of labors, ... 434
Burmah, (see *Ava* and *Rangoon,*) British relations with, 94, 126, 189; religious festivals, 99; hospitality, 355; decay of the empire, 143; corrupt administration, 146; hostilities with the English, 152, 164; barbarity of officers, 382; mode of prosecuting war, 449; blockade of the coast, 189; war declared, 190; fall of Rangoon and Martaban, 348; attempt to renew negotiations, 382; expected annexation of Pegu to British India, 454; popularity of British rule,..... 355
———, Missions in (see *Maulmain, Tavoy, Arracan, Sandoway, Ava,*) 9, 215; re-opening of, 213; openings for

PAGE.

missionary labor in, 348; China accessible through, 111; Romish missions in, 169, 321, 430; their artifices,..... 321

California, Sandwich Islanders in,..... 122
Campbell, H. M., obituary of,..... 191
Ceylon, ... 437
Cherokees, Mission to, 296, 466; decease of native preachers, 466; annual meetings—baptisms, ... 466
China, (see *Hongkong* and *Ningpo*,) Jews in, 28; report on missions in, 204; a Budhist tract, 44; the political horizon, 46; a Chinese church, 89; river and canal navigation, 108; sedan travelling, 109; T'ien Dong temple, 109; "The Lakes," 110; cholera, 110; empire accessible through Burmah, 111; emperor distributing tracts, 111; a Confucian tract, 111; apparent traces of ancient Christianity in the interior, 336; precarious state of the empire, 336; city of Chapoo, 360; jealousy of foreigners, 360; Romish outrages on Chusan,..... 366
Church Missionary Society, ... 436
Church of England Missions,..... 91
Cogswell, Robert, obituary of,..... 153
Cretin, J. B., letter from,..... 52
Crocker, L. K., letter from,..... 463
Cross E. B., journal of a visit to churches south of Tavoy,..... 321

Danforth, A. H., letter from,..... 114
Dawson, J., letters from, 37, 71, 97, 104, 145, 161, 189, 348, 425, 453; visits to Boodhist monasteries, 39, 98; visit to Dalla, 97; retirement to Maulmain, 152; visits Rangoon, 348; resumption of residence there, 425; medical labors,..... 454
Day, S. S., letters from, 16, 337; tour to Oodighery,..... 176, 377
Dean, W., on Missionary Qualifications, 394
Delaware Station, 58, 186, 295, 464; report of, 58; mortality, 186; Briggsvale school, 186; youthful converts, 464; bereavements, ... 465
Deputation to Asiatic Missions,..... 470
Devan, T. T., letters from..... 74, 397
Doerksen, J., journal of, 14, 405; labors in Tilsit and vicinity, 14, 404; services forbidden, 15, 404; threatened with violence, 15; fined, ... 406
Donations, 31, 63, 94, 126, 153, 192, 319, 351, 383, 416, 447, 472
Doumin, E., letter from,..... 50
Dunckley, H., address of,..... 376

English Baptist Missionary Society,... 372

Faith of an African Chief,..... 29
Farwell, Nidhi Levi, journal of a missionary tour,..... 422
Feeble effort invites error,..... 26
Florence, persecution at.....377, 444
Foulon, I., letter from..... 51
France, Protestant religious societies in, 441; Protestantism in the south of, 441; power of the clergy, 400; intolerant decrees,.....190, 284
———, Mission to 11, 278
———, Northern, 50, 116, 278, 338, 367, 396; a village curate, 50; persecutions, 116, 339;—in Danity, 51; a converted infidel, 116; progress of the truth, 117, 367; uncertainties, 339; Christian

PAGE.

peace—fear fallen on the people, 340; resignation of place for conscience' sake, 341; a monument of grace, 367; baptisms at L——, 396; chapel at L—— closed, ... 397
———, South Eastern, 74, 281, 397; church constituted at Anse, 74; ordination of two pastors, 74; restraints by the authorities—imprisonments, 75; seed sown in good ground, 397; a pursuit, 398; meetings prohibited—continued work of grace, 398; arrest and trial of two assistants, 399; their sentence, 400; baptisms, 399, 400; the truth working,..... 400

Germany, conference of the "Kirchenbund" at Elberfeld, 11, 23; the "Brethren's Union," 12; Sabbath desecration — sacrament of absolution, 77; newspaper account of the Baptists, 78; persecution in Prussia: prohibition of meetings and ordinances, 15, 78, 404, 433, espionage, 78, 404, 446, malicious prosecutions, 78, 403, fines and banishment, 30, 81, 150, 153, 404, 406, 446, imprisonment, 153, 446;—in Hanover, 14, 77, 446;—in Baden, 78;—in Mecklenburg, 78, 177;—in Oldenburg,..... 403
———, Mission to, 11, 29, 76, 150, 152, 177, 285, 401, 431, 445; annual report, 285; church at Berlin, 29, 446;—at Stettin, 151; destitute churches, 30; Silesia, review of 1851, 401; baptisms at Zingst, 80, 84;—at Lassan, 83;—at Stralsund, 84;—at Seestedt, 403; conversion of a freethinker, 177; laboriousness of a native preacher, 401; bible and tract distribution, 431; opposition of the clergy, 432; churches in the Hartz, 446;—in Hanover, 446; Prussian Association,..... 447
Goddard, J., letters from, 41, 335, 431; journal of, 108; health and employments, 41; visits T'ien Dong, 108;—"The Lakes," 110; progress in translation 431
Greece, trial and sentence of Dr. King, 181;—sentence not executed, 371;—inquiry into by American minister, 434; petition for better observance of the Lord's Day, 369; rebellion in a theological school, 369; a religious war threatened, 369; important ecclesiastical movement,..... 370
———, Mission to, 11, 53, 181, 292, 434; annual report, 292; account of a Greek convert, 53; quiet labors at Athens, 181; at the Piræus, 434; visit of Dr. Hackett, ... 434
Gulzau, T. A., letter from,..... 150
Guzerat, mission in,..... 88

Haese, H. F.W., journal of labors in Oldenburg, 401; maliciously prosecuted, 403; fined for administering baptism, 404
Harris, N., journal of tour to Lamaing,. 166
Hawaii, volcanic eruption in..... 379
Helping together by Prayer, ... 467
Hongkong Mission, 10, 46, 190, 263; annual report, 263; religious services at oustations, 48; need of Christian female influence, 49; the wrath of man praising God, 49; school at Tung Chiu —good will of the authorities, 333; religious services there..... 334
Hotchkiss, V. R., sermon before the Am. Bap. Missionary Union,..... 385

PAGE.

India, progress of the gospel in, 88; missionary experiments in, 124; average of missionary life in, 125; secret disciples in,..... 438
Indian (American) character,..... 59
Indian territory, religious state of..... 59
Ireland, evangelical agencies in,..... 469

Jamaica,..... 123
Japan, cruel custom of,..... 362
Jewett, L., letters from, 176, 350; tour to Oodighery, 176; visit to Kishnapatam, 350
Jews, missions to, 63; in China,..... 28
Johnson, J., letters from, 46, 333; tract distribution, 46; visit to Tung Chiu—excitement there,..... 333
Jones, J. T., illness and death of, 73; obituary notice of..... 92

Karen Missions, (see *Maulmain*, *Tavoy* and *Sandoway*).....10, 215
Karens of Burmah Proper, their necessities, 36; their faith, 37; churches in the north-western provinces, 69; letter from a native pastor, 70; they evangelize Burmans, 70; exactions of their Burman rulers, 321; rumored elief from persecution, 70; well reported of,..... 98
Kemees.—See *Arracan*.
Kemnitz, C. A., journal of, 431; bible and tract distribution, 431; visit to Berlin..... 433
Kincaid, E., letters from, 33, 68, 100, 103, 104, 142, 381, 455; interviews with the viceroy of Rangoon, 34, 68, 69, 142;—with Com. Lambert, 104, 382; retires to Maulmain, 152; visits Rangoon, 348; resumes residence there,..... 425
Knapp, H. E., journal of tour to the Kemee jungle, 407; discouragements, 407; a rebuke of unbelief,..... 410
Knowing the time,..... 118
Kynegos, U., letter of, 184; journal, 185; his character, ... 181

Leechman, J., address of, ... 373
Lehmann, G. W., letters from, 29, 445; illness of, 445; residence at Goslar,.. 446
Lehmann, J., letter from,..... 446
Lepoids, V., letters from,.....52, 53
Living for the Heathen,..... 435
London Missionary Society,..... 415
Loochoo mission,..... 362
Lord, E. C. and Mrs., arrival of,..... 63

Macgowan, D. J., letters from, 43, 110, 335, 360; residence in Yuhwang monastery, 43; voyage to Shanghai, 360; pursuit of a boat "under difficulties," 360; official finesse, 361; extreme cold, 362; return to Ningpo,..... 362
Madagascar,..... 21
Maulmain Burman Mission, 20, 240, 426, 445; preaching and tract distribution in the city, 20, 426; annual report, 240; influence of a deceased missionary, 20; Burmese church at Maulmain, ... 445
——— Karen Mission, 166, 246, 449; annual report, 246; preaching in villages, 166; baptisms at Lamaing, 167; —near Amherst, 168; Christian mourning, 166; heathen mourning, 168; Dong Yan church, its prosperity, 450; —support of its pastor, 450; Christianity self-witnessing, 450; a shipwreck of faith, 450; influence of Romanism, 451; churches at Krungpung and Keyen, 452; a new and hard field,..... 452
Mergui station, native churches, 168; baptisms at Ulah, ... 168
Methodist Episcopal Missions,.....414
Missionaries, appointed, 239; arrival of, 63, 351; departure of, 471; letters from, 94, 191, 383, 472; qualifications of,.....43, 106, 394
Missionary Rooms,..... 229
Missions, Asiatic, 240;—deputation to . 470
———, European, 278; report on, 199; principles on which they are conducted,..... 202
———, general view of the, 9; recapitulation of, 297; table of,..... 299
———, Indian (see *Ojibwas*, *Ottawas*, *Shawanoes*, *Cherokees*,) 11, 208, 293; report on,..... 208
Moore, W., letter from, 449; jungle tours,.....449, 451
Morse, E. S., letters from,.....186, 464
———, H. H., letter describing a rural school,..... 332

Ningpo, pirates at, 336; Chinese method of repression, 363; a Budhist riot—judicial and scholastic eloquence, 364; insurrection against the salt monopoly, 365; riots,.....431
——— Mission, 10, 41, 108, 266, 335, 431; reduced strength of, 41; an accessible people, 110; annual report, 266; encouragements, 335; translation, buildings, inquirers,..... 431

Obituaries, 92, 153, 191; report on,..... 198
Ojibwas, 99; mission to,..... 293
Oncken, J. G., letters from, 11, 76; notice of the Elberfeld conference, 11; visit to Hanover, Oldenburg, Bremen, &c., 13; expelled from Prussia, 152; proscription rescinded,..... 382
Ottawa station, report of,.....57, 296
Ottawas in Michigan, mission to,..... 294

Prayer for the spread of the gospel, sermon by Rev. V. R. Hotchkiss, ... 385
Preachers at triennial and annual meetings, ... 305
Presbyterian Board of Missions,..... 344
Prussia, (see *Germany*,) Romeward tendencies in,..... 85

Rangoon, (see *Ava*,) extortions of the viceroy, 34, 68; rainy and sickly season, 38; specimen of criminal justice, 68; English expedition to, 103; reasons for its permanent occupancy by the mission, 104; hostile preparations, 143, 145; disorder in, 144, 145; commencement of hostilities—the missionaries retire, 152; arrival of the new viceroy, 161; repulse of the English deputation, 161; flight of foreign residents, 162; efforts to reopen negotiations, 163; blockade, 163; battle of the stockades, 164; capture of the city, 348; incidents, 381; rapid rebuilding of the city, 425; arrival of the Governor General of India,..... 455
Romish Missions,..... 91

Sandoway Mission, 254, 326, 353; annual report, 254; meeting of Associa-

PAGE.

tion at Thay Rau, 326; native missionary operations, 327; common schools, 328; sudden dispersion of the meeting, 329; statistics of the churches, 331; Pwo assistants and churches, 329; remaining superstitions, 329; church at Ongkyoung—baptisms, 330; churches on the coast: Great Plains—baptisms, 353, 354; Buffaloe, 354; Sinmah and Kyoung Thah, 355; occupation of Bassein, 472; state of the churches, ... 472
Sandwich Islands, ... 27
Shawanoe Mission, (see *Delaware* and *Ottawa*,) 57, 186, 295, 464; report of, 57; Annual Report on, 295; a season of refreshing, 465; school, 466; condition of the people, ... 466
Siam, political affairs, 113; opium trade, 113;—legalized, 331; its effects, 463; cremation of the late king,..... 1
———, Mission to, 10, 72, 112, 204, 260, 331, 460; in favor with king and people, 72; trials and mercies, 112; Chinese church, 113; conversions, 113; report on, 204; annual report, 260; rural school, 332; difficulties—helpers needed, 460; two converts baptized, 460; account of them,..... 462
Sick, J., letter from, ... 179
Smith, S. J., letters from,..... 72, 460
South Africa, geographical discoveries in,..... 187
Steane, Dr. E., appeal for religious liberty,..... 12, 23
Stevens, E. A., letters from, 20, 426; evangelical efforts, 20, 426; Burman dictionary and concordance,..... 426
Stilson, L., arrival in America,..... 351
Straube, I., letter from, ... 401
"Streams in the Desert,"..... 188
Sweden, religious liberty in,..... 120
Switzerland, infidelity in,..... 84
Syria,..... 86

Tavoy, census of, 65; abundant rain—earthquake, ... 67
——— Mission, (see *Mergui*,) 65, 190, 249, 321, 356, 427; demand for tracts, 65; baptism of three Burmans, 66; Karen Association, 190, 323; its resolutions, 324; native missionary efforts, 325; state of the churches, 322; baptisms, 325; roving propensities of the people, 322; Burmese villages, 323; Romish artifices, 323; Mata village, 357;—church, 427; baptisms at Tahpoo, 359; at Mata, 360; at Kergau, 360, 427; at Lauloo, 428; report of distant Karens, 428; churches up Tavoy river, 428; baptisms, 428, 430; a female missionary's work,..... 430
——— Missionary Society, ... 346
Teloogoos, progress of Christian ideas among, 17; prevalence of religious eclecticism and its causes,..... 17
———, Mission to, 10, 16, 146, 176, 206, 274, 337; chapel worship at Nellore, 16; report of, 146; itineracies, 146; idolatry in disrepute, 147; bible and tract distribution, 147; preaching at festivals, 148; inadequacy of means, 149, 338; inquirers, 149, 176, 338, 351; baptisms, 149, 350; report on the mission, 206; annual report,..... 274
Thomas, B. C., letter from, 325; journal of, 427; first excursion into the jungle, 325; visit to Mata, 427; tour up Tavoy river, 428; on preaching to the heathen,..... 430
———, Mrs., journal of visit to Mata, 356; elephant riding—crossing the mountains, 356; interview with heathen Karens, 357; progress in the language, 358; views of the missionary work, 358; visit to Tahpoo, ... 359
Trinidad,..... 124

Van Meter, H. L., letter from, 326; visit to the jungle—perils of waters,. 326
Vinton, J. H., letter from,..... 104
Von der Kammer, H., journal of,..... 80

Waldenses,..... 62
Ward, W., letters from, 172, 422; first survey of the field, 172; beginnings of missionary labor, 173; reception by the people, 174; encounter with a brahmin, 174
Wegner, F., letter from, 177; arrest and imprisonment,..... 178
Wesleyan Missionary Society,..... 377
Whiting, S. M., letters from, 350, 420; illness of, 420; visit to Dibrugor,.... 420
Wright, H. E. T., arrival of in America, 351

Alfred Bennett.

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REV. ALFRED BENNETT.

BY PROF. JOHN H. RAYMOND, OF THE UNIVERSITY OF ROCHESTER, N. Y.

There is a class of men whom we must admire, but may not eulogize. They are *Christian heroes;* men "of whom the world is not worthy," but who in themselves find nothing commendable, except just what is not their own, but the gift of God through the Spirit. "By grace I am what I am;—in me, (that is, in my flesh,) dwelleth no good thing:" this is the confession, not of their lips only, but of their hearts; and ever, as they rise to higher and higher degrees of moral elevation, they grow more and more painfully sensible of remaining imperfections and more peremptory in disclaiming all personal merit. Such men, conceiving themselves beneath, are so much the more lifted above human praise; and we instinctively feel that the language of eulogy, applied to them, is out of place, and can only misrepresent and degrade what it professes to exalt.

To that class the subject of the present sketch belonged; and under the restraint of such thoughts should a memorial be recorded of those Christian virtues and services, which gave him so high a place in the esteem of the people of God and made his recent removal an occasion of such universal mourning. It was certainly a lofty moral ideal, which his character and life embodied. We have all contemplated it with peculiar admiration. And, while the voice of panegyric is checked and hushed by a feeling that such a tribute would be especially distasteful to the subject of it, it surely is fitting that the example should be held up to public view, and suffered to shine in the simple light of facts, in honor of the grace whose power it illustrates, and as an incentive to others to walk after the same spirit.

ALFRED BENNETT was born Sept. 26, 1780, in Mansfield, Windham Co., Connecticut. He was reared a farmer, with no other advantages of education than those furnished by a common country school at that period. But he possessed a native vigor of intellect, which went far to supply the lack of instruction. Of his boyhood we are only informed, that "it was marked by that vivacious, buoyant spirit, which, chastened by grace, was so peculiarly characteristic of him in maturer years," and which was perhaps the most distinctive of his natural traits.

He was converted at the age of eighteen, during a revival in his native town, and continued for several weeks to enjoy a rapturous sense of peace with God, and to labor in the Redeemer's cause with all the ardor of his earnest and energetic nature. He then fell into the sin of unbelief, and remained under a cloud of darkness for several years. Constrained at length by a sense of duty, he was baptized in February, 1800, and united with the Baptist church in Hampton, Conn., under the pastoral care of Rev. Abel Palmer. But it was not till long after, that he gained that abiding peace and bright assurance of hope, which gave such animation to his later religious experience and lit up the evening of his day with such serenity of joy.

In 1803, the twenty-third year of his age, he joined the tide of emigration then pouring into the State of New York, and became a resident of the town of Homer, in Cordand Co., near the centre of that State. This is now one of the most beautiful and populous sections of our country: a half century ago it was *the far West*, and an almost unbroken wilderness. Scattered clearings dotted the luxuriant forest thinly over, while, at wide intervals, the sites of future villages were indicated by little clusters of log huts or rude frame structures; embracing tavern, store and school-house,—the last doing service also, as occasion might require, for church, court-house, town-house, and every other public edifice where men do congregate. "In Homer no house of worship had then been built. The Baptist church, which was the first of any denomination organized in the town, worshipped in private dwellings; and the Congregational church met in the only frame building in the village, (with one exception,) which was used as a town and school-house. Here Mr. Bennett began life as a farmer." *

His mental conflict with respect to the ministry was protracted and severe; as was not unusual at that period, when God pressed young men into the sacred work under a distressing sense not only of natural insufficiency but also of defective preparation, and with none of those educational advantages since furnished the youthful ministry by the wise liberality of His people. After two years of extreme agitation and reluctance, Mr. Bennett yielded to his convictions of duty, and was ordained the first pastor of the Homer church in June, 1807.

This pastoral connection was the only one he ever held. It continued a quarter of a century, during which he baptized more than seven hundred and seventy converts, most of them the direct fruits of his own abundant labors. In 1827, the church had grown to such size as to warrant its being separated into three parts, forming the present flourishing churches of Homer, Cortlandville, and McGrawville. His intercourse with his own people and with the community generally, was ever discreet, faithful, pure and eminently Christian; "and such," says Mr. Harvey, "was the universal respect and affection he inspired, that when at length he deemed it his duty to relinquish the office of pastor, it is believed there was *not a single member*, either of the church or the congregation, who did not ardently love his ministry and deplore his absence as a personal loss." His home remained in the midst of this attached people, while he had a home on earth; and he now sleeps in the quiet cemetery which he had so largely helped to plant for the resurrection—in death not divided from those to whom his life was bound by such endearing and enduring ties.

It was in the year 1832, that he commenced that career of abundant and effective labor, which has identified his name with the history of Foreign Missions among the American Baptists. Previous to that time, the Board of the Convention had employed but few agents, and those only for occasional and temporary purposes. But their operations had become so extended that a small part of the churches could no longer sustain them; and the interests of the cause, both at home and abroad,

* Discourse on the Life and Character of Rev. Alfred Bennett, delivered at Homer, N. Y., May 18, 1851, by H. Harvey, Pastor of the Baptist church.

required more systematic and comprehensive measures for spreading information over the country and enlisting the whole denomination in the missionary work. Mr. Bennett was their first permanent agent.

In the fall of 1828 his eldest son* had gone as a foreign missionary to Burmah; and about the same time he had begun to render occasional services to the Board by visiting churches and associations, to preach and make collections. He was thus led to a good deal of reflection on the subject of missions; and "as he mused, the fire burned," until (to use his own language) he "found it difficult to turn his attention to any other matter." When therefore the intelligence of his appointment as a permanent travelling agent of the Board reached him, in the spring of 1832, both himself and his people were prepared to recognize the voice of God in the call, and, with whatever regret at the sundering of ties mutually dear, to yield it at once an affirmative response.

This appointment was hailed by all who knew the man, as an augury of happiest aspect. He had now reached the age of fifty-two, and entered the field in the full maturity of his powers, ripe in experience as a man, a Christian, and a minister, with an established reputation for piety, prudence, integrity, stability, and enlarged philanthropy, and a heart wedded to the cause to which his life was thenceforth to be devoted. He took hold of the work "at its heavy end;" and he adhered to it with unabating diligence, fidelity, and zeal. Our Missionary Reports for the last twenty years contain each some record of his labors, continued with scarcely any interruptions from sickness or other cause to the close of his life. His travels, extending from New England westward to the Mississippi, through all the Middle and a portion of the Southern States, and performed mostly before the present facilities of communication had begun to exist, were attended with much fatigue and danger, and put to a severe test the firmness of a constitution unusually sound and vigorous. In the Baptist churches throughout this extended territory, his stalwart figure and benevolent features have long formed a familiar and beloved object; and with sorrow for the immeasurable public loss occasioned by his death, thousands have mingled tears of personal regret, "sorrowing most of all that they shall behold his face no more."

It is impossible to estimate the amount of funds, (unquestionably very large,) brought by his agency into the foreign mission treasury. But he rendered a far more important service by the correction of errors, the removal of prejudice, the spread of information, and the kindling of a missionary spirit, in large sections of the church where just that kind of work was needed. At the time of his appointment, a stern and active prejudice against the very principle of missions prevailed among the Baptists of the South and West. It by no means indicated in all cases the absence of a philanthropic and Christian spirit, but more frequently sprung from sincere though misguided anxiety for the honor of the Holy Spirit in the conversion of men. It required a truly apostolic temper, much charity and patience, prudence and tact, much knowledge of men and of the Bible, much, in short, of that benign and comprehensive wisdom "that cometh from above," to deal with such materials. These brethren were not to be refuted, silenced, humbled,—that were comparatively easy,—but to be *gained;* gained to the mission cause; changed from conscientious and therefore determined opponents, to enlightened, cordial and active friends.

Mr. Bennett well understood the character of the field. At the outset he apprised the Board, that "he should deem the raising of money a secondary matter, and make it his first concern to spread information and overcome prejudice." To this purpose he steadily adhered. His manner of presenting the claims of the enterprise, in many respects a model, was especially adapted to disarm hostility, and to conciliate the confidence of the truly Christian heart. It was exhibited in his preaching, not as a novel movement, illustrating the wisdom of the present as

* Rev. Cephas Bennett, now of Tavoy.

compared with former ages, but as a simple return to the spirit and the letter of the Great Commission; — not as binding the conscience on the principle of a stern, compulsive legality, but as engaging and showing forth the renewed heart, like every other genuine expression of love to Christ, and of love for His sake to dying men. It was advocated, not by formal reasonings, but by well attested facts, and by earnest and pungent appeals, which sprung from a heart warm with holy and humane affections, and made their way at once to every kindred spirit. At the same time, the Christian simplicity which marked his demeanor and conversation, his readiness to answer every sincere inquiry, his patience in resolving difficulties and removing misapprehensions, and that remarkable look and bearing of transparent honesty — which no art could counterfeit — were a guaranty to multitudes, on whom argument would have been lost, of the integrity and trust-worthiness of the society which he represented.

His success was complete. Not only individuals, but churches, associations, and the entire denomination in large sections, which had previously stood aloof or actively opposed the missions, were changed from foes to friends, and swelled the sacramental host that fought under Christ's banner for the conquest of the world. The value of such a service cannot be estimated. The seed sown bore fruit not only, but seed in the fruit; which self-preserved, and self-disseminated, will be reproduced in successive harvests, each richer than its antecedent, until the end of time. Every year must make more evident the value of his agency. The day which consummates all things will complete the returns, and reveal the entire amount of his usefulness to the church and the world.

He had spent nearly twenty years in this arduous service, during which period he had seen most of his youthful associates fall around him; and still "his eye was not dim, nor his natural force abated." But in the spring of 1850, as he approached that age at which the Scriptures fix the natural limit of human life, he received sudden but unmistakable intimations that the time of his departure was near. The progress of his disease was steady, though not rapid. It was attended with indescribably acute and long protracted sufferings, which were not merely borne with patience, but conquered through faith. "Why," he asked, "should the course of nature be turned aside to save me a few pangs? Why wish the way of God altered? It might—so complex are God's plans—cause lasting injury to thousands, to save me a short period of pain. God's plan is all right; I would sink into His will." There was nothing artificial, nothing unhealthy in his state of mind. There were no raptures of enthusiastic joy, but a clear discernment of the foundation of his hope, a serene unfaltering trust, a realization of his unseen inheritance — *a taking hold* of God and heaven. He often called for the singing of hymns: "I expect," said he, "soon to be where there will be much singing, and I would fain hear a little now." As his end drew near, he remarked to his pastor: "The world is receding, and I am glad of it. I leave it as one would some unpleasant company with which he has been compelled for a time to mingle. The society above looks infinitely more precious." When too weak to converse, he was wont to reply to the inquiries of friends: "Peace" — "all clear" — "not a cloud, not a shade." And in this state he continued (says Mr. Harvey) till, on the morning of May 10, 1851, in the seventy-first year of his age, his body sunk peacefully in death, and the "chariot of fire and horses of fire," ascending, bore him from our sight.

When God has special work to do, he raises up special and appropriate instrumentalities. This was strikingly exemplified in the case of Mr. Bennett. His mission was definite and unique; and no one who knew him, could have failed to observe how much nature had done to fit him for it, and how admirably grace had completed the adaptation.

I. The work was *great* and *arduous;* and he was formed, morally as well as physically, on a large and powerful scale. Strength, rather than beauty, was his characteristic. The iron and the granite entered largely into his composition. The

virtues of a man were his. Sturdy honesty, unflinching courage, a rugged vigor of thought and expression, force and tenacity of purpose, tireless industry, and indomitable perseverance — these were his attributes: to graces and refinements he made no pretension. Not that he was destitute of softer traits. Far from it. Those who knew him best, well knew, that, mingled with the sterner elements of his character, there were others, so sweet and delicate and even graceful that they might have adorned a woman's. But these were not predominant. The flowers bloomed in the crevices of the rock. Or rather let me say—for, after all, these were not mere incidents, but essentials to the man — the heart of the marble was veined with a delicate and graceful tracery, which gave it beauty without detracting from its strength.

He was constitutionally, and intensely, ardent. A glowing vitality seemed to pervade him, and imparted vigor and fruitfulness to all his faculties. He was a sort of Peter among his immediate co-laborers, — earnest, bold, quick to feel, and prompt to act — and the flow of his emotions was ever full and strong. Of all sins, that of indifference could least be laid to his charge. His affections and his aversions were alike decided; and when once his purpose took a settled bent, this intenseness of his nature made him tenacious to the very verge of a fault.

Energy, resolution, industry, and perseverance, were necessary fruits. He loved to work; and few men could work so long, and so continuously, without exhaustion. Even in his physical system, this happiness showed itself. Activity was its law; repose, its exception. And this fondness for exertion, sustained as it was by a healthy and powerful muscular frame, enabled him to accomplish, year after year, an amount of physical labor which would have appalled an ordinary man. So, too, his mind was always on the alert; quick to observe, fertile of expedients, original and piquant in its reflections. He was eminently a ready man. What he could do at all, he could do quickly; and he *would* do quickly. It was one of his peculiarities, to make much account of this: always promptly responding to the most sudden demand on his resources, punctual to every engagement, brief and to the purpose in his public addresses, and not over patient of the lack of these virtues in men of slower mould. Such a temperament could not have failed to make him effective in any department of exertion; in the field to which he was called, he would have been nothing without it.

To a high degree of culture, Mr. Bennett made no pretension. His studies had been almost exclusively in the school of Experience and the school of Christ. But in these he was a proficient; and his attainments shed a very discernible grace and lustre over the whole man. There was the dignity of conscious rectitude in his bearing; the radiance of love rested on his brow and lighted up his otherwise plain features with an indescribable charm; a genuine heart-courtesy softened the natural brusqueness of his manner; and long and loving study of the Scriptures — those models of more than classical, of heavenly perfection — had given him an elevation and affluence of thought, a purity of taste, and a power of expression, far in advance of his outward advantages of education. He was more than an ordinary preacher: simple and evangelical in the general scope of his discourses, yet abounding, in the detail, with those piquant originalities which mark the man who does his own thinking; always fervidly in earnest, often tender and tearful, and sometimes rising to strains of genuine eloquence. His lack of literary training was most apparent at times when he was struggling to embody in adequate words those great thoughts and swelling emotions, of which his soul seemed ever prolific. Of this disadvantage he was himself painfully conscious, and took a lively interest in furnishing to young men the opportunities for intellectual cultivation which he had not enjoyed. This very circumstance, however, probably turned to account in his peculiar field. Certain it is, that, to the close of his public career, few men possessed more power to command the attention and move the hearts of the masses, or could influence a greater variety of minds, within the limits of our own denomination.

II. The work was in many respects a *delicate*, in all a highly *responsible* one; demanding no small degree of discretion and sagacity for its right performance. And in these Mr. Bennett was not deficient. His intellect was clear, comprehensive, and eminently practical. His ardor gave concentration and force to his faculties without heating and confusing them: a rare and admirable quality of mind. To a zeal that never flagged and a purpose that never swerved, he added a broad good sense, which rarely went far amiss in estimating men or things, and a singular discretion in the choice of means and the application of motives. He kept in view the necessities of the entire field, and laid his plans for the entire future. He understood the art of "hastening slowly." He rarely struck a blow without seeing where it would fall. He rarely struck one prematurely. He knew that he must take men as he found them, and would always wait, content for the present with a partial success, rather than jeopard the whole by grasping after more. A single glance at the extent and condition of the field he traversed, the great diversity of opinions and characters, tastes, habits and prejudices he was obliged to encounter, will suffice to show how much of his wonderful success he must have owed to this native shrewdness and disciplined discretion.

Yet he was not a *managing* man, but pointedly the reverse. He was thoroughly honest — as far above the meanness of wire-fingering and wire-pulling, as the eagle, towering in his pride of strength, is above the flight of the mousing owl. His bold, impulsive nature was more liable perhaps to err on the side of an inconsiderate frankness. He never had *side* objects to take care of: he abhorred indirection; he disdained even concealment. What he thought, he had no fear to speak; and, we suspect, he was naturally inclined to *bolt out* the whole truth without even a proper regard to consequences. If he learned to practise caution, it was not the caution of timidity or of cunning, but of conscientiousness and benevolence. He might fear to do injury to great interests, or to inflict a needless wound on the feelings of others. Beyond that, he was bold as a lion, and open as the day; and what was an impulse of his nature, became a principle of his religion.

I am the more disposed to dwell on this, because I have always regarded it as one of the most characteristic and beautiful of Mr. Bennett's traits; and none the less beautiful, that it placed him in pretty strong contrast with some other great and even good men. Indeed I scarcely know the man, occupying public stations for so long a time, and wielding so wide and effective an influence, who has steered so manifestly clear of all crooked diplomacy—of even the suspicion of oblique ways—and accomplished his ends habitually by means so direct, ingenuous, and above-board. His example should be felt as a rebuke by all who pursue a different course, by all especially who affect in that way to promote the cause of righteousness among men. What have complicity and chicanery to do in the service of the truth? Has Truth, then, so little power to take care of herself, and of those who defend her, that she must call on her foes to aid her? So her ministers confess, when they resort to the least indirection and management to advance her cause. But what thought Paul? "Our rejoicing is this, the testimony of our conscience, that *in simplicity and godly sincerity*, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly toward you." This language our departed father might with perfect justness have adopted; and his eminently successful career is a proof, that the opposite policy is as needless as it is disgraceful.

I am not sure that this was not the main element of his success. There was something in his very look, which proclaimed him that "noblest work of God, an honest man;" something, which was an immediate passport to confidence, and better than a thousand elaborate explanations or arguments to overcome prejudice and conciliate favor. Consciously transparent, he never feared detection. In danger of no embarrassing surprises, he moved freely and at his ease in all circles, looked every man frankly in the face, and had all his resources always at command.

The single eye was full of light; the intellect whose faculties all converged on one point, was full of strength and clearness there; and the life, laid on the altar of a sincere and unreserved consecration, burned heavenward a steady and triumphant flame. In a service so peculiarly liable to suspicion as that of travelling agent to a charitable society, and when the most frequent and effective weapon of opposition was a charge of dishonesty against its managers, this palpable truthfulness was a tower of strength.

III. The work was a *self-denying* one. For arduous toils it offered little remuneration, save what a benevolent heart would find in suffering for others' good. But Mr. Bennett was by nature, and still more by grace, a man of true benevolence. This his whole life attested. His sympathies did not all flow in the channel of his own particular agency. They extended to every good object; and when a good object needed pecuniary aid, he was in the habit of feeling, not alone deeply, but *in the right place*. That "steep and thorny way" of *giving*, which it was his business to show to others, he was himself always ready to tread; unlike some, (alas!) from whom more consistency might have been expected. Many years ago, finding that the gradual rise of property in Homer had made him worth two thousand dollars, he resolved never to be worth more. On settling his affairs after his death, his executors found a balance in his favor exceeding that amount by just enough to defray the funeral expenses.

He was a public-spirited citizen, favoring by word and deed whatever would promote the welfare of the country, of the state, and especially of the village where he dwelt; a generous patron of its academy, and one of the largest contributors to the support of the gospel there. As an exemplification of the scale of his liberalities, I may mention, that he at one time presented to the church of which he was a member a commodious lecture-room, built entirely at his own cost. He was ever thoughtful of the young, the destitute, and the stranger. All who stood in need of a friendly voice to counsel or a friendly hand to aid, might look to him for both; and there was a kindly warmth, an unaffected heartiness in his manner, which gave a double value to his benefactions.

Most of all did he yearn over the spiritual wants and maladies of men, and desire their souls' salvation. He took a special interest, therefore, in religious charities. The Bible, Tract, Sunday School, Home Mission, and Education Societies, each lay near his heart and shared his liberality. Of his friendly devotion to the last named cause, especially during the later years of his life, the writer is a personal witness. Rarely was he absent from the anniversary exercises of the Hamilton Institution; and more frequently than any other individual, within my recollection, did he officiate on those occasions as preacher of the "Annual Sermon." Others were appointed, but failed to prepare; but "Father Bennett" (as we loved to call him, though the sobriquet was, I believe, not at all to his own taste,) was always under appointment to speak in a good cause, and never unprepared to speak to purpose and edification. He strongly favored the proposed removal of the institution to a more eligible site; and when that measure was defeated, he entered with characteristic decision into the movement, which he regarded as a denominational one, for establishing the present University of Rochester and the New York Baptist Union for Ministerial Education. Though suffering severely from the illness which proved to be his last, he came from home to attend the opening of the University in the fall of 1850. On that occasion, he publicly consecrated the infant institution to God and His church in a prayer of extraordinary richness and power; and, at the close, invoked upon it the blessing of "the Father, the Son, and the Holy Ghost," in a strain of solemn eloquence, such as I have rarely heard equalled, and never surpassed. The scene was one of peculiar interest as connecting the close of a life so laden with hallowed memories to an enterprise so fraught with richest promises and hopes; as if, in the person of this "representative man," the pious Past bequeathed its prayers and benedictions to the youthful Future. It will live among the most

cherished recollections of every person then present, and be often referred to as one of the happiest auguries attending the inception of this important enterprise. The same fall, he preached the first annual sermon before the new Educational Union; and his was the first subscription paid towards the endowment of the University. I mention these incidents here as illustrating the breadth of his benevolence, as well as his diversified and tireless activity: characteristics so befitting the occupant of his post of duty, so absolutely essential to sustain him under its privations and toils.

IV. Finally, it was a *holy* work; and piety was the pervading and crowning glory of his character.

Religion with him was something more than a creed, than a feeling, than an outward profession and place in the church. It was a vital and vitalizing principle, rooted in Christ, fed by communion with God, working ever outward into the life, and bearing the fruits of righteousness and love. This it was, which fused into an admirable harmony the diversified elements of his capacious and powerful nature, and turned the whole current of his being into a channel in which it might happily and usefully run. It furnished him an object of pursuit equal to his loftiest aspirations: one to which he might render the full service of his heart, his head, his hands, without abatement or cessation, and without the slightest apprehension that the results would not more than justify the sacrifice. He loved to contemplate the Christian enterprise in the full grandeur of its aim, to fill THE WORLD with the knowledge and glory of the Lord; and he never felt himself so much at home and happy, as in the cause of missions, toiling directly for that comprehensive and glorious end. In this respect, again, there was a beautiful harmony between the man and his work. Here was that which justified the utmost intenseness of his constitutional ardor, making enthusiasm itself sobriety; that which satisfied the largest scope of his benevolence, embracing the infinite well-being of universal man; that which conditioned success on no degrading terms of duplicity and meanness, pursuing noble ends by noble means alone; that which furnished endless employment to his activity, and taxed his largest powers of intellect and passion on themes of congenial grandeur.

Yet not on those powers, however diligently and devotedly exerted, did he place his reliance. He belonged to a generation of Christians with whom dependence on God was not merely an acknowledged article of faith, but a pervading and influential conviction of soul. In proportion, therefore, as he earnestly desired the success of this glorious cause, did he earnestly plead and wrestle with the God of Israel to bestow it. He was peculiarly gifted in prayer; and no one who witnessed the devout fervor with which his soul seemed often rapt in this exercise, the weeping urgency of his supplications. the comprehensive largeness of his desires, the humble boldness of his faith before the Throne, could doubt that he had power there. There, doubtless, was the hiding of his strength; there, the source at once of the peculiar gifts and graces which adorned him, and of the attendant "demonstration of the Spirit," without which even those would have been of no effect. So he ever acknowledged; and the servant whose delight it was thus to render honor to his Master, his Master delighted to honor.

The name of BENNETT will be intimately associated in the history of American Baptists with those of KENDRICK and PECK. Contemporaries in age, they had many points of character in common, though with individualities none the less marked and separate. Kendrick, with his ponderous intellect, laying broad and deep the foundation of an Educational System, which has already attained dimensions and a range of influence surpassing even *his* enlarged conceptions; Peck, the meek apostle of Home Missions, hiding the wisdom of a serpent beneath a dovelike gentleness and simplicity; and Bennett, with his soul of fire and eloquence of truth and love — his heart alive with generous sensibilities, his tongue that scorned deceit, his hand "open as the day to melting charity"—pleading with Christians and the

God of Christians for the dying heathen, and affording in his own life an example of that consecration and benevolence which he so eloquently urged on others:—it must be regarded as a signal favor of Providence that gave to the infancy of these sister charities three such pioneers; and the time will never come when the benefit of their early counsels and advocacy will cease to be felt. Our first feeling at the departure of such men, is one of irrepressible sadness and despondency. "They are gone—and how shall their places be supplied?" But that feeling the memory of their faith rebukes. The cause is God's. God raised them up, and *God in them* was the secret of their fruitfulness and power. JEHOVAH-JIREH was their motto; let it be ours. The work which the Master had for them to do was definite and peculiar—the work of pioneers. That done—and well done—it is not difficult to perceive, that a set of instrumentalities in some respects different are required to meet the changing exigencies of the times. Other men must enter into, and carry out their labors. But oh, what manner of persons they should be who follow such predecessors! The great moral of their lives can never lose its appropriateness and force. *Let those who do the Lord's work labor* IN THE LORD—with unreserved consecration, in the Master's own spirit of self-consuming zeal and weeping love, with no other weapons than those which He has sanctioned, and in sole reliance on the Infinite Helper for success.

GENERAL VIEW OF THE MISSIONS, 1851–52.

In surveying the state of our missions at the commencement of a new year, as compared with their aspects a twelvemonth since, we have special occasion to note the benignant agency of Divine Providence to strengthen our hopes and summon us to fresh and enlarged exertion. A grateful remembrance is due of HIS favor, which is the prime source and only effectual means of success.

In BURMAH, the same sovereign Providence that assigned us that field at the first, still directs our prayers and labors toward its cultivation. Rangoon and Ava, that had been closed against us for thirteen years, are once more opened for the proclamation of the truth. The government, lately so hostile, has met our missionaries with marked kindness. Through what motives this has come to pass, and how long the king's countenance will be favorable to them, we cannot tell. But our trust is not in the caprice of earthly monarchs. We gratefully accept the present auspicious indications as a call to press forward, leaving the issue to God alone. Even a brief interval of toleration may suffice to do a work that shall bear inestimable fruit hereafter, and the power that restrains the wrath of man for a moment is able to give perpetual peace.

The other Burman missions, in Tenasserim and Arracan, though with broken and enfeebled ranks, maintain their steadfastness and still find an encouragement to advance. Death has removed Mrs. Knapp on the threshold of her work in Arracan; and Mrs. Stilson, a missionary long tried and highly esteemed for her works' sake, has been taken from Maulmain. Mr. Stilson is disabled in a great degree from active labor, and has leave to retire from the mission. Mrs. Judson has returned to this country; and Messrs. Howard and Haswell are still among us to recover such a measure of health as will justify a resumption of their duties. Messrs. Wade, Stevens and Simons, and Mr. Ranney, with their wives, have been favored with health to prosecute their work. Messrs. Moore, Knapp and Campbell, with interruptions by sickness and bereavement, and under some disadvantages, sustain the responsibilities of the Arracan mission. They have been, or, we trust, will soon be, rejoined by Mr. Ingalls and family.

The KAREN MISSIONS, while they continue to share in the rich blessings which have distinguished them, have specially to record the complete translation of the Scriptures into one dialect, with the prospect that Sgaus and Pwos will both be alike favored in this respect, at no distant day. But while this "sword of the Spirit" is made ready, there are few to wield it. The theological seminary at Maulmain, vacated by the resignation of Mr. Binney, remains under the temporary direction of the members of the mission, who give to it all the attention their onerous duties admit. Mr. and Mrs. Vinton returned alone to their labors; another missionary pair were about to follow them, when a mysterious providence disappointed our hopes. Mr. and Mrs. Thomas have joined the Tavoy mission. Should Burmah Proper continue open, the Karen churches in that kingdom, hitherto intolerably oppressed, may be strengthened and enlarged; and the truth which has done so much to weaken hostile superstitions, may make positive and more rapid conquests. The recent formation of a Home Missionary Society by the native converts, to promulgate the gospel among their unevangelized countrymen, is in this connection a most promising feature. In the Karen missions generally, we see abundant proofs of God's power to "save by many or by few," and at the same time the evident want of the many to fulfil the task his providence sets before us.

The SIAM MISSION has passed through more than common vicissitudes. Early in the year a desolating calamity left it apparently powerless. But it would seem to have been forsaken "for a small moment," to be gathered "with great mercies." The nature of its work, chiefly preparatory, laying foundations with toilsome constancy against great discouragements, may have caused the churches in some measure to lose sight of it. The sudden affliction that has befallen our brethren, has awakened a juster sympathy; and the termination of a hostile reign, and the accession of a monarch who shows a more enlightened solicitude for the welfare of his people, make this sympathy opportune. We have reason to look for better days in Siam. The historical prominence of the mission, as the second in the order of time, and its local consequence, give it strong claims. The fact that from its origin until now it has been singularly guarded by a watchful Providence from the force of some retarding influences that have unhappily affected other missions there, suggests the belief that there is a special work for it to do. Mr. Chandler is now in this country, to make arrangements for repairing the loss by fire. Messrs. Jones and Smith, Mrs. Jones and Miss Morse, remain at Bangkok. By the arrival of Mr. and Mrs. Ashmore the Chinese department has received a needed and effective reinforcement.

The NINGPO MISSION, in China, has been more than commonly tried by sickness, and Mr. and Mrs. Lord have been compelled to retire for a season from their work. Mr. Goddard is making good progress with the translation of the Bible and preaches regularly. Dr. Macgowan, though much interrupted by the feeble health of his wife, continues his medical and evangelical labors. The HONG KONG MISSION has been more favored, both temporally and spiritually. Its operations have gone forward without interruption, and have been rewarded by a cheering measure of spiritual fruitfulness.

The ASSAM MISSION has been placed, by the return of one and the accession of two missionary families, in a more efficient state than at any former time. It is by no means equal to the task of cultivating so great and promising a field, but the force now engaged is a pledge to Christendom that American Baptists are in earnest for the evangelization of Assam. Let us seek to redeem it shortly. The missionaries now engaged are Messrs. Brown, Whiting and Cutter, at Sibsagor; Messrs. Bronson, Stoddard and Däuble, at Nowgong; and Messrs. Danforth and Ward, at Gowahatti.

The TELOOGOO MISSION, contrary to the earnest desire of the Board and of the Executive Committee, has passed through another year without reinforcement, but not without evidence that the word of the Lord, there proclaimed, is "quick and powerful." Mr. Day has been able to continue in his work without material inter-

ruption. Mr. Jewett, by the sickness of Mrs. J., has been withdrawn for a season, but by this time, we trust, is again engaged, with his wonted zeal, in preaching the word.

Though still destitute of missionary superintendence, our little church among the BASSAS, in Africa, has proved its vitality as a vine of the Lord's planting, by its steadfastness in the gospel. Converts, too, have been added to their number. By such an appeal as these facts present, can none be moved to go for their help?

In NORTHERN FRANCE, Mr. Willard and his assistants have found abundant scope for all their activity. A small church has again been gathered in Paris. In the south-eastern department Dr. Devan holds on his way against numerous obstacles. In both departments the success attained and the prospects opened on every hand are such as to justify enlarged exertions.

The GERMAN MISSION still continues preëminent in the amplitude of its returns for the labor bestowed. In the last three years the number of professed believers united in fellowship in the Baptist churches has nearly doubled. Messrs. Oncken, Schauffler and Köbner, at Hamburg, and Mr. Lehmann at Berlin, with pastors and assistants numbering between thirty and forty, have found the work expanding beyond their power to execute it. But a persecuting spirit has again manifested itself. "The rulers of the darkness of this world" are none the less enemies of the truth than heretofore.

In the GREEK MISSION, Mr. Arnold has been transferred to Athens. Mr. Buel remains at the Piræus. No signal change in the aspect of their work cheers our brethren, but they have grace to continue steadfast, not casting away their confidence "which shall have its reward."

Among the INDIAN TRIBES our missions present no new feature. The Cherokee mission continues to enjoy the evidence of God's presence and favor, in calling many to repentance. The Shawanoe mission has been reinforced by the appointment of Miss Gookin to assist in the Delaware school. Messrs. Bingham and Cameron among the Ojibwas, and Mr. Slater among the Ottawas in Michigan, pursue their laborious and sometimes discouraging tasks.

There have been years, perhaps, in which more thrilling messages have reached us from one and another mission; but seldom, if ever, has a voice come with such emphasis, and echoed from so many points, saying, *Go, work* TO-DAY *in my vineyard.*

INTELLIGENCE FROM THE MISSIONS.

GERMANY.

LETTER FROM MR. ONCKEN.

German Conference at Elberfeld.

The churches represented in the conference mentioned by Mr. Oncken, belong to the Lutheran, the Reformed, the Evangelical of Prussia, and the Moravian, the four communions in Germany which receive countenance and support from the civil government. The object of their convocation is partly indicated by the name of the conference, *Kirchen-Bund*, or Church Union. It aims also to promote the German Inner (Home) Mission, a designation which itself sometimes bears. The convocation the past year was held at Elberfeld, and was an occasion of peculiar interest to our German Baptist brethren. It followed closely the late conference of the Evangelical Alliance (British Organization) in London. Some of its most distinguished members had been present at that meeting, and had suggested the appointment of a delegation. A delegation had been sent, and one of its objects, as stated in the instructions given, was to let their "German brethren know what the Alliance has done," and among other matters, "how it has been employed by God to promote the cause of religious freedom." The bearing of all this upon our persecuted brethren in Germany our readers will readily apprehend. A most Christian and manly blow was struck for religious liberty, although the manner in which it was received appears of doubtful interpretation.

Mr. Oncken writes from Hamburg, Oct. 31.

The Kirchentag, (literally, church-day,) which commenced Sept. 16th, is an annual convocation of ministers and other leading men in the state churches in Germany, holding orthodox views. The

main object of these meetings is a closer union of these churches as connected with the state, and the revival of orthodox doctrines among them as contained in their formularies. The Lutheran party of the Kirchentag most zealously uphold their own peculiar views, amongst which are baptismal regeneration, priestly absolution, consubstantiation, and others equally erroneous. These assemblies lasted four days, and though we heard many things that made us both smile and be sorrowful,* yet we were on the whole amply rewarded for the time and expense that our attendance required. Some of the addresses we heard were most admirable, sincere penitential confessions; and one or two very practical papers were also read, one by Mr. Kapf of Stuttgart. We also met with several English friends at Elberfeld, whom their mission as a deputation from the Evangelical Alliance had brought thither. The deputation was composed both of ministers and laymen, representing the leading denominations of which the Alliance is composed. Among those present was Dr. Steane of Camberwell. An address had already been read by one of these gentlemen, when Dr. Steane, contrary to his intention, was induced to address the meeting.

An appeal for religious liberty.

As my eye rested on him, I could hardly believe what I saw. A Baptist addressing an assembly convened for the purpose of upholding those very state churches which have done all in their power to aid in persecuting the poor Baptists of Germany! I feared the worst, not from Dr. Steane, but from the assembly; and expected that after he had spoken a perfect hurricane would follow. I was happily disappointed. Dr. Steane made a clever speech. He commenced by conciliating their favor. In alluding to the honorable German descent of his own nation, he felt pleasure in reminding them that English faces were cast in German moulds, and that England is indebted to Germany for a succession of kings, under whom she has risen to her present greatness. He further reverted to the persecuting spirit of the church of Rome as a fact little to be wondered at, and then,—and this is the turning point,—he stated boldly and manfully his unfeigned astonishment that Protestants should persecute Protestants, and that in the nineteenth century. He related facts that have taken place quite recently in Mecklenburg, in Baden and in Sweden, and appealed to his hearers as Christians, whether they would not exert all their influence, and see to it, that these Christians, their brethren, are persecuted no more.

When Dr. Steane had closed, the President of the meeting at once rose, thus giving no one the opportunity of replying, and said: "We acknowledge all who believe in Christ as brethren, but we will ever abide by the confessions of the church as bequeathed to us by the Reformers; and I call on this assembly to certify a similar determination by a show of hands." All hands were raised in ready acquiescence. Br. Steane has rendered an essential service to our cause in Germany; for our opponents, after their own declaration, will be compelled to moderate their invectives against us; and besides this, our denomination has been brought before a public to which access has hitherto been denied us.

The "Brethren's Union."

Our visit was interesting, also, in its relation to our own work. An association of evangelical members of the Lutheran and Reformed churches was formed some years ago, at Elberfeld, under the appellation of the "Brethren's Union." The object of this Union is the diffusion of the gospel at home. As its members, however, are not among the warmest adherents of the church, the clergy generally are up in arms against it, and wish either to have it under their own control, or to obstruct its operations. Now, during the Kirchentag, this Brethren's Union held a public meeting every evening at the Gymnasium, (college,)

* Mr. Kübner was in company with Mr. Oncken.

whose Director, being one of the instigators of this movement, had invited br. Köbner and myself, and also Dr. Baird, of New York, and Dr. Steane, to speak, to which we gladly consented; and as you may suppose, they were told some truths that they never heard before. Some of the members of the Union clearly see that state churches are not founded on a scriptural basis; they are also convinced that only the immersion of believers is baptism. But, alas, the fear of man, and the sacrifices which an obedience to the command of Christ would entail, prevent them from acting up to their convictions. Our conversations with some of these brethren while at Elberfeld were highly interesting and encouraging, and could we appoint a faithful laborer for this place, a church, under the divine blessing, would soon be formed.

Visit to Hanover, Jever, Halsbeck and Bremen.

My time being limited, I left br. Köbner, whom missionary labors detained a few days longer at Elberfeld, and proceeded to Hanover, where, on September 22d, I spent a profitable evening with our brethren and preached to about forty or fifty attentive hearers. At the request of the brethren there I have, since my return home, sent br. Boltzmann to labor among them, and trust he will obtain permission to remain there. As a missionary this would be impossible, but as a shoemaker it may perhaps be granted him. At Hanover, as at many other places, the work has languished for want of devoted and judicious brethren.

From Hanover I proceeded, via Bremen, to Jever, where I remained two days, the 24th and 25th, preaching twice to numerous congregations. Br. Remmers, missionary of the Board and pastor of the church, has been very successful at Jever, and even more so at the outstations in the country, which are constantly increasing in number; so that, instead of being supplied by one missionary, they require two or three. The Sabbath school at Jever is in a flourishing condition, and a female missionary association in the church is zealously engaged in visiting the people and supplying them with books and bibles.

From Jever br. Remmers accompanied me to Halsbeck, where our excellent and long-tried br. Bolken is the pastor and now also a missionary of the Board. The church there resembles a well-watered garden in the midst of a desert. I was greatly pleased with the neat chapel that has been raised here, and which accommodates about 400 hearers. Preached here twice on the Lord's day, and enjoyed sweet intercourse with these simple but devoted brethren. The following day was spent in visiting brethren at a distance. On the evening of Sept. 30 I preached to a large audience at Oldenburg. For want of a regular laborer the work here has not progressed much. The next day I proceeded with br. Remmers to Bremen, where I remained until the 6th, the church having requested my aid in settling some differences among its country members. By the blessing of God peace and concord were happily restord. Brn. F. Oncken and Remmers preached at out-stations, and I addressed two attentive audiences in the city.

General view of the work.

The work in the Grand Duchy of Oldenburg, at Bremen, and at the surrounding stations in Hanover, is in a most flourishing condition, and only impeded by the very large portion of labor allotted to each missionary. At Hamburg we continue to enjoy tokens of the Master's favor, and last Sabbath, the 26th inst., seven converts were baptized and added to the church. Uninterrupted peace from without is still granted us. May the Lord also give us grace worthily to use it, by devoting ourselves with ever-increasing zeal to the cause we have espoused.

We have it now in contemplation to open a regular day school for the children of our poorer members, as the public schools to which many of our members send their children are in a religious point of view pernicious.

My fears that with the political reaction our religious liberty would be again infringed, have been realized. Br. Carl Steinhoff, at Eimbeck, in a letter received a day or two since, states that their public services were broken up by policemen and gens d' armes on last Lord's day, and in Prussia our brethren are subjected to constant annoyances. But the Lord reigneth, and though he may permit the wicked to vex, perplex, banish or imprison his people, his truth must prevail; and while we see our history reflected in the history of the past, and can, above all, hold fast on the declarations and promises of the Divine Oracles, we ourselves are invincible.

I must close for to-day. To-morrow I propose starting on a journey to Lübeck, where there are four believers awaiting baptism.

JOURNAL OF REV. J. DOERKSEN, OF TILSIT.

Mr. Oncken forwards translations of some journals of his fellow laborers, which give a vivid impression of their unwearied efforts and the character of their work. Mr. Doerksen relates some additions to the church at Tilsit, and, in the passages following, sketches several excursions in the surrounding region.

Baptisms at Unter-Eisseln — A doubting Romanist.

July 12, 1851.—Went with several brethren of the church at Tilsit to Unter-Eisseln, where we arrived late in the evening. Several persons were to be examined here. I conducted the service and had the pleasure of questioning seven persons with regard to what the Lord had done for their souls. Five of these gave satisfactory testimony of a change of heart, and additional testimony being given as to their godly life and conversation, they were unanimously received by the church. The other two candidates were not received, but earnestly admonished to seek the salvation of their souls in Jesus. One of the five who were received is a Lithuanian and speaks German imperfectly.

13. Lord's day.—At dawn of day we proceeded to the Memel, where many spectators, drawn by curiosity, had already assembled, among them many Lithuanians. As we descended into the water the brethren sung a hymn. After the baptism we sank on our knees in gratitude to God, and then committed our brethren to the keeping of the Lord by laying on of hands. Held a meeting at Unter-Eisseln in the forenoon. We then assembled around the table of our Lord, and enjoyed a blessed foretaste of the rest reserved for the children of God. Amidst floods of rain I returned to Tilsit, and conducted the afternoon service there.

20. Lord's day.—Preached in the morning at Jennen; in the evening at Tilsit. Held an interesting conversation with a professor of music. He is by profession a Roman Catholic, but in sentiment actually a "friend of light." I soon found that on many points he was wavering, and before we parted he confessed that the ground he stood on was not firm, that his mind was agitated by doubts and fears.

Large assembly at Birstonisken—A solitary disciple.

27.—Went with several brethren to the distant village of Birstonisken to hold a meeting there. As we arrived early, br. Heppner employed the intervening time in distributing tracts from house to house. A goodly number of people assembled in the largest room of our host, among them the village schoolmaster and a policeman. The latter appeared much incensed at our proceedings, but the meeting having been legally summoned he could not forbid it, and I had a favorable opportunity of proclaiming the glad tidings to many. In the afternoon preached at Tilsit. At the church meeting a member was charged with having attended a fair on the preceding Lord's day; it was decided to summon him before the church.

Aug. 6.—A tour on foot to Labian. On the road had a conversation with the clergyman of Karlkehnen. His mind was filled with prejudices against the Baptists, which I sought to dispel. Visited an old woman who had been baptized by

br. Gorim. Though isolated and deprived of the comfort of Christian communion, she has not forsaken the Saviour, and his presence still cheers her declining days. A short time ago a clergyman was escorted by soldiers into this village because the congregation refused to admit him as their pastor.

7.—Continued my journey and found many opportunities for the distribution of tracts. Arrived at Labian in the afternoon.

8.—Conversed with several masters of small crafts. Announced to the local authorities the several meetings that I purposed to hold.

9.—Held an evening meeting a short way out of the town; it was well attended. Several attempts were made to disturb us, but the Lord has all hearts in his hand, and we were not deprived of his presence and blessing on this occasion.

Interesting services at Labian—A brother in prison.

10. Lord's day.—Held two meetings at Labian. Both were well attended. The authorities sent an officer to take cognizance of our proceedings; he expressed his entire satisfaction with all he saw and heard, and said he would report accordingly. In the evening I conversed with several strangers who had attended the meetings, and found that the seed sown had not been altogether unfruitful.

11.—This evening the last meeting was to be held at Labian. Before the time appointed for assembling, several of the learned men of the town arrived, the rector, another clergyman, and several other clerical dignitaries. Knowing that their object in coming could not be a friendly one, I turned with renewed ardor to the source of all wisdom. Before I commenced both apartments were filled with hearers, prompted to come by various motives. The spirit of the Lord was with my spirit while I endeavored to expound Acts 26: 18. The fixed attention of my hearers seemed to add to my responsibility, and soon the fear of man and all other considerations vanished before the thought, that there were before me men with immortal souls. In dependence on the Lord I endeavored to show the blindness in which all are born, a blindness in which we shall eternally perish, unless we fly to Jesus, who is the way, the truth and the life. Much emotion was apparent. Many came to me and said they felt all this to be true. The learned gentlemen held a council beneath our window; they pronounced our sentiments to be evangelical, but strongly censured our separation from the state church. I could not resist the temptation of joining them, and we had a prolonged conversation. They listened to my arguments with much courtesy, and we parted in the most friendly manner.

16.—Proceeded to Imterburg, in the hope of being able to celebrate the Lord's Supper with our imprisoned brother Bilgenroth. Unfortunately I found the governor of the prison ill and his substitute unwilling to grant my request. I was sorry to leave our dear brother without this spiritual refreshment, but the Lord is with him in his lonely cell and gives him heavenly manna to eat. He was converted in prison and baptized in chains. May the Lord cheer his confinement, until he shall be released forever! Held an evening meeting at Schwegran.

Baptisms at Schwegran—Threatened violence—Meetings and ordinances forbidden.

17. Lord's day.—Held a meeting at Schwegran. At its conclusion two women came to me, relating how the grace of God had worked in their hearts, and begged for admission to the church. Conducted the afternoon service, after which the applicants were examined before the church and were unanimously received. We intended to baptize them the same evening, but the news had spread like wild-fire through the village, and the streets we had to pass through were thronged with men, women and children. Many were armed with clubs, indicative of their opposition to our purpose, and on deliberation we deemed it

better to defer the baptism, at least until the crowd should have dispersed. Finding themselves disappointed, they yet would not easily give up their intention of annoying us. Banded together in small groups they watched our movements, and for a long time we did not deem it safe to leave the house. Wearied, at length, by waiting in vain, our enemies quitted the ground, leaving only a small reconnoitring party. Having committed ourselves to the protection of the Almighty, we sallied forth at midnight. Favored by the obscurity of the night we were graciously permitted to perform the ordinance unmolested. At our return we broke bread, and welcomed our new fellow pilgrims on the way to Zion. All bodily fatigue was forgotten.

Sept. 9.—Went to Birstonisken to inquire whether a meeting could be held there on the following Lord's day. Heard that we have more enemies than friends in this village.

11.—Gave notice to the police officer of the meeting I proposed to hold. He gave me a certificate of permission, but added that he could grant no permission for clerical acts.

14. Lord's day.—Went to Birstonisken to hold the meeting as intended, but found on my arrival that our enemies had worked so effectually in the interim that, instead of being permitted to hold a meeting, I was shown out of the town. In the afternoon preached at Tilsit.

22.—Had intended to preach at the village of Preussen, but hearing that the authorities purposed to break up the meeting, and not having secured the ordinary "permission," I thought it advisable to give up my intention.

28. Lord's day.—Went to Unter-Eisseln, where a Lithuanian and a German were examined before the church, but only the latter received. In the afternoon preached at another village.

30.—Received a summons to appear before the local authorities on account of the administration of the Lord's Supper. The judge informed me that he had applied to the higher courts on the matter, and the reply received was to the effect that we were not to be considered an authorized religious community, and were consequently unable legally to administer the ordinances of baptism and the Lord's Supper. I was threatened with a fine of five dollars, which threat, however, has hitherto remained unexecuted.

TELOOGOOS.

LETTER FROM MR. DAY.

Chapel worship—An "almost Christian."

Nellore, July 5, 1851.—Since my last, (June 7th,) the gospel has been preached nearly every morning in the chapel in connection with the daily public prayers; from five to twenty persons, exclusive of the Christian families, school children and work people, have usually been present. Some of these seasons have been marked by more than usual engagedness of my own heart and more fixed attention of all present. At such times I have said, *Surely salvation is nigh, the night is far spent, the day is at hand.*

Quite a good number have called for books or to converse. One man came in, not long since, and asked for a certain Sanscrit pamphlet, which was given with scarcely half a dozen words from me. I had been suffering in body all the morning, and up to that moment too busy to allow my lying down a short time, the only way in which relief could be obtained. I felt that duty required me to forego conversation with him then, and begged him to come again, supposing he lived in Nellore. Two days after, brn. James and Nursoo returned from a few days' labor in villages down the river, and reported that this man, after receiving the book, had returned to his village where they then happened to be, and had had much interesting conversation with them; that he has read several tracts and portions of Scripture, and is *almost a Christian*, as are also a number of others.

Incipient progress of Christian ideas—Contempt of idols and brahmins.

This is not a solitary proof that the leaven is working among the people. Those brethren and Venkappa were conversing on this subject last week, and said with much delight that there are very many persons in every direction, who, through the influence of the gospel made known by your Teloogoo mission, have left off the worship of idols and boldly speak to their neighbors in defence of the Christian religion, as the true religion of the one true God; yet not as though they had themselves become Christians, for this would at once subject them literally to "the loss of all things." Faith on the Son of God, with a consent to receive him as one's portion, to obey and follow him, is alone sufficient to cause such a step, and this can come only by the operation of the Holy Spirit. Indeed, I believe there are hundreds and hundreds in this region whose faith in the idols and brahmins is absolutely destroyed, and thousands whose faith is greatly weakened, by the power of the gospel.

Two days ago a few workmen on the boarding-school building remarked that a great change has come over the multitude of soodras, in their views and their treatment of the brahmins, within ten years past, since the mission was commenced in Nellore. "Formerly," said they, "when a brahmin came to our house to beg," [a daily practice with tens of thousands of that self-styled divine race,] "every man, woman and child would rise, make their reverential salutation, and stand as long as he remained, with folded hands and bodies crouching, trembling as though their lives depended on his good will. The head man of the family would reverently present the required rice or other articles of food. But now we care no more for them than for any other beggar, and pay them no attention when they come, except that some of the females go out and give them a *li le* handful of rice. So with o ther soodras in great numbers." True, this is not conversion to God, salvation from sin, but it is *something;* something, too, that is encouraging to the hearts of your and other missionaries, who have witnessed for years the state of these heathen, and become acquainted with the iron bondage—no, iron chains may be broken—stronger than iron, *death*-bondage, I would say—of brahminical priestcraft, under which these people have lain as dead for more than a thousand years.

A Hindoo eclectic.

A man from Orissa called, yesterday, a second time, having called three days before, and had much conversation. He is roving about, professedly seeking deliverance from sin and its evils. His first conversation was like that of one who had read tracts, or heard much of Christianity, without having been instructed in the one first principle, repentance and *obedient* faith. He claimed to believe in Jesus Christ as the one Saviour of the world. He confessed himself to be a vile sinner, trusting in Christ alone for forgiveness of sin and acceptance with God, and said many things besides which at first seemed like true evangelical faith. But at length the deeps of his mind got disturbed by my close questions, and then plainly appeared his true state: that of one either seeking to exalt himself and some time become the leader of a new sect of religionists; or possibly, and perhaps more probably, of one whose soul, unsatisfied by the religion of the country, and having heard Christian truth, has adopted it in part, but being too proud to bear the yoke of Christ or to rely exclusively on him for truth and salvation, is striving to mix up the ancient theism and modern mysticism of the country with Christian doctrines, and so to strike out for himself a sort of independent course to heaven.

Prevalence of such views, and the causes of it.

I have been thus particular about this man's case, because it exemplifies what I believe to be the mental attitude of vast numbers among the Teloogoo people about this and other mission stations. To

me there appear to be three leading causes operating, to produce just this state of mind among the more sober and reflecting portion of this people, viz.:—

1. A constitutional tendency of mind to mysticism.

2. The mystic character, yet unsatisfying nature, of all the religions of the Hindoos, not excepting their gross idolatry.

3. The *fewness* of Christian teachers.

Of the first it may be remarked, that it is founded, if not wholly, to a very great degree, on the sentiment of *veneration.* This is a quality of mind greatly favoring an exalted Christian character, when rightly developed as to its *object* and *mode of exercise.* The "High and Lofty One" is a suitable object of veneration; and that greatest of all mysteries yet plainest of all facts, "God manifest in the flesh," for the salvation of sinners, is sufficient to occupy with ever-increasing delight and satisfaction the most mystical or wonder-loving mind.

Of the second, I remark, that whatever sober truths there may exist at the foundation of the Hindooisms,—the religions as now held by the people, learned or unlearned, are made up of fable and myth;—fable lying at the foundation of gross idolatries, and myth at the foundation of all the systems which the more philosophic, thinking classes adopt; both of which are adapted to feed the vanity or pride of the human mind, but not to awaken or nourish pure and worthy affections, nor to satisfy sincere desires after truth and holiness.

In such a state is the poor deceived soul of the *thinking* Hindoo when the Christian missionary finds him. And now appears the

Influence of the extreme paucity of Christian Teachers.

After years of toil, much of which, from the nature of circumstances, has been in combating general errors and gross wickedness, and in communicating general truths of the glorious gospel of God, the lone missionary sees a legitimate fruit of his labors in the evident diminution of the power of gross error and superstition over the minds of large numbers in the heathen community; in the reviving of *susceptibility* to the power of truth and righteousness, which had for ages lain as if extinct; in the awakening of very many, it may be, to a sense of emptiness, a *longing* after substantial food for the soul; and even, to some extent, and in the case of a few isolated individuals, in the conviction of sin and conversion to God. But, except in the last mentioned cases, the influence of the extreme fewness of Christian laborers most painfully appears. Not because hundreds of towns and villages have remained unvisited, or that thousands of human beings, not having seen the missionary or heard of Jesus, continue in the same ignorance of God and salvation by Jesus Christ in which their forefathers lived and died, and, dying, received the reward of iniquity, the portion of idolators. Such would be the fact had no Christian ever come among them. But I mean a real result of missionary influence—the influence of the *one*, or at most, the *two*, on whom has been laid the responsibility, to whom has been committed the duty, of demolishing idolatry, superstition and all wickedness, and setting up the kingdom of righteousness instead thereof.

Their sound has indeed gone into the regions of heathenism around. Again and again have the glad tidings of salvation been proclaimed in the ears of thousands at the very doors of idol temples, in the very presence of their so called gods. The folly and wickedness of idolatry and of the religious customs of the people have been clearly set forth and denounced. Priests and philosophers have been confounded. Even ignorance and scurrility have been made ashamed, or converted into understanding friendliness. Hundreds on hundreds of fine, intelligent lads have been sent forth from the schools, with their minds clearly convinced that "idols are nothing" but "the work of men's hands," not the proper

objects of worship or fear—lads with no small stock of bible knowledge stored in their memories and understandings. A great change has come over the people for good, so far as it extends—less bitter hatred of the Christian teacher, a more ready comprehension of the truths presented by preaching or in books; readers, capable of profiting by the Scriptures and tracts circulated, at least doubled.

But here is brought to view a fact,—the direct result of fewness of laborers,—that which has been already represented in the case of the man from Orissa, judging of him in the most charitable manner.

The soul seeks aliment. Each sect of Hindooism pretends to furnish it, but fails. Your missionary comes with the very thing required, and offers it. His communications are heard once or twice in the long space of a year, by half-thinking, half-dreaming, unstable, unsatisfied, mystery-loving, and withal, it may be, vain or proud spirits. They are partially understood, grasped at by those feeling "an aching void." A part is found unpalatable. This is rejected; the rest, more or less misapprehended, is hastily mixed up with some principles of *Vedantism*, (the ancient Hindoo theism,) and so much of mysticism as will answer the purpose of the party concerned. Thus new systems, new theories,—part light and part darkness—are in the course of formation everywhere, either in individual minds or in little circles, where three or four or a dozen incline to associate, or meet from time to time to talk and act together.

But this change of religion is not from idols to God; it is mostly from idols to themselves. Jesus Christ may be admitted as one of the party, subjected, however, to the dictum of each or any of the rest. For example: the man from Orissa said that Jesus Christ was separate from the body that hung on the cross; that body was only illusion. And again, that Jesus Christ is the wisdom or knowledge of God and divine things the pious person is in possession of, when he meditates with love on God. As though the "mystery of godliness" were not sufficiently deep. No, I will not charge these poor, dark souls thus. The fewness of Christian teachers necessarily leaves them in just this most painful condition, it seems to me a thousand times more painful than that of absolute, sensual idolatry. This last is like the dying process of one already become insensible. There is death, but no fear, no struggle, no pain. The other is like the *dying agonies*, the violent throes of one resuscitated from the state of insensibility to the use of his mental and physical powers, in order to suffer death by slow violence. But the end, alas! *the end*, is the same in both instances—DEATH!

But if Christians *will*, they *may*, by the surely secured blessing of God, remedy this fearful state of things, which is growing out of their past failure to send or come in numbers commensurate with the work required to be done. Let it be supposed that twenty faithful missionaries and their wives, with a tolerable command of the language, had been stationed in Nellore and its immediate vicinity, acting in concert and as helpers of each other for the last ten years. Would the spirit of prophecy be needed to predict the result within the next five or ten years? I speak as a man, and a believer in the last command of our ascended Redeemer. Did he bid his followers go and disciple all nations, to mock their labors, their sorrows and their sufferings in efforts to accomplish the task? If any Christian has read the words of encouragement preceding and following the command, "All power is given unto me," "Lo, I am with you alway," let the intimation never escape his lips, let the unbelief never occupy his heart, that God arbitrarily withholds his spirit and blessing from converting the people where this command has been obeyed in a suitable manner, and to the extent the nature of things clearly requires. These closing lines severely rebuke the writer. He pleads verily

guilty and resolves to reform. May God awaken others, equally concerned as regards the Teloogoo mission, to a sense of their responsibility and duty, some to give themselves to "come over and help us," others, under God, to prepare their way and *send* them.

MAULMAIN BURMAN MISSION.

LETTER FROM MR. STEVENS.

Preaching—Eager reception of tracts.

Under date of Aug. 16 Mr. Stevens informs us, that since Mr. Wade took the pastoral charge of the Burman church, he has been occupied on week days as formerly, pastoral duties excepted. On the Sabbath, in consequence of the feeble state of Mr. Stilson's health, he has conducted the Sabbath school in the Burman chapel; and in the afternoons has regularly gone out preaching at Sabbath school stations, in private houses and kyoungs, distributing tracts, and conversing with all whom he could engage to listen to the truths of the gospel. With respect to these excursions, Mr. Stevens reports:—

I have uniformly met with an encouraging reception. Tracts have been received, not only with readiness but in many cases with avidity, so much so as to awaken a fear that they are sought from sinister motives. Yet I have discovered no evidence to that effect. There was in every case a profession of desire to read and a general appearance of sincerity in that profession; and in no case has a tract been given without promises being freely made that it should be read. In many cases, too, the names of particular tracts were mentioned, and their contents referred to, in such a manner as clearly showed that they had been read, and the same or others were asked for by name.

A part of Mr. Stevens' time has been spent in conversing with callers at the house, among whom have been a number of priests. "Some of these, from Burmah Proper especially," Mr. S. remarks, "have manifested a knowledge of the doctrines of Christianity which has surprised me. Some from the region of Bassein have borne honorable testimony to the Christian character of the Karens of that province." Mr. S. gives us, also, an incident, as related by a priest who had within a few months arrived from that section of the country, showing one way in which, when good men die,

Their works live after them.

Before he assumed the yellow cloth, the priest said, he saw one day a younger brother of his coming home with a book in his hand. He asked him where he got it. "From the teacher of the white books," he said. He took it and began to read aloud. It was "The Way to Heaven," prepared by br. Comstock. While reading it, a Karen chanced to come along, who, after listening attentively for a while, begged him to go to his village, saying that the Karens there would like much to hear that book. He was inclined to go, and on reaching the man's house the whole village came together and he read to them. They listened with deep attention till he came to a passage where Jesus Christ is spoken of as dying on the cross for sinners. Here, he said, *they began to weep*, and the tears trickled down their cheeks. They were not satisfied with a single hearing; they urged him to repeat his visits; which he did, going from place to place among them, reading that book, and receiving a number of presents for his pains. Here, thought I, is br. Comstock speaking, though dead, and preaching to Karens by means of an idolatrous Burman. The priest showed no marks of a salutary impression made on his own heart by the reading of the tract, although he was evidently familiar with its contents. Nor does it appear that he was actuated by any other motive in reading to the Karens than that of "making a gain of them." But "whether in pretence or in truth, Christ is preached; and therein we do rejoice, yea, and will rejoice."

MISCELLANY.

MADAGASCAR.

The recent death of the Rev. Joseph J. Freeman, late Home Secretary of the London Missionary Society, together with the renewal, within a year, of sanguinary persecution of the Christians of Madagascar, for whose benefit nine years of Mr. Freeman's valuable life were spent as a missionary, naturally suggests a retrospect of that mission. The readers of the Magazine have had in its pages occasional notices of the cruel trials of the Malagasse Christians. While we cannot attempt the repetition of minute details, enough may be represented in the limits of this sketch to give a distinct view of what must be regarded as one of the most interesting passages in missionary history.

The mission in Madagascar was commenced in 1818 by the London Missionary Society. Six years before, as Mr. Milne was on his passage to join Morrison in China, his active mind was attracted to Madagascar, and he made particular inquiries, and sent home suggestions respecting the occupation of that field. The people of the island, a brave, independent race, tenacious of their privileges, but with many amiable traits of character, had been divided into numerous petty sovereignties; the greater part of these were now consolidated into one kingdom, under Radama, a monarch of unusual capacity and good sense, and manifesting a sincere and intelligent desire for the welfare of his people. On the arrival of the missionaries they were received with kindness, and the explanation they gave of their object and of the means they used for its attainment was satisfactory to his mind. He made, through the Governor of Mauritius, a treaty of friendship with England and stipulated for the suppression of the slave trade. He caused a number of youth to be sent to England for education, and artisans were invited to settle in Madagascar, to impart to the people the arts of civilized life. The fullest encouragement was given to the mission, which prospered in all its departments till it was suddenly deprived of protection by his death, in 1828. At that time the translation of the New Testament had been effected, and that of the Old Testament was completed within a few years after. There were ninety-three schools having 4000 pupils, and a higher seminary for children of rank that were instructed in Greek and Latin. An interest in the truths of the Christian religion had been extensively diffused, and some gave evidence that they had embraced them with their whole hearts.

Mr. Freeman became a member of the mission in 1826. He was a man of solid rather than showy qualities, manifesting a steady diligence, impelled by more than ordinary religious energy and guided by a sound discretion. He entered the ministry in 1816, was so far disabled by the state of his health, two years after, as to contemplate a secular calling, but shortly resumed pastoral labors, in which he was successfully engaged for six years. During this period his interest in the missionary enterprise, which had from the first been strong, was increased, and it was known that he felt prepared to engage personally in the service if the path of duty was made plain. The mission in Madagascar was in a state that manifestly required the care of an able and experienced minister, and the Missionary Society fixed upon him as a suitable person to undertake the arduous duty. He was appointed in 1826, and immediately entered his field of labor. In preaching, translating the Scriptures, preparing elementary books and superintending the schools, he did very much to strengthen the foundations of the mission and prepare it for the rude shocks that impended.

On the death of King Radama, he was succeeded by Queen Ranavalona, who paved her way to the throne by the murder of the heir apparent. This event was followed by political disturbances, the resistance of some of the chiefs to her authority and the partial resolution of the kingdom into its original independent constituents. But her firmness and energy, backed by the army which the late king had raised and disciplined, kept the larger part of the island under her despotic sway. Her treatment of the missionaries, though not directly hostile, was cool, and the evidence that their work was no longer under royal patronage naturally cooled the ardor of those who had favored them from worldly motives, or were of a divided mind and easily moved from without. Nevertheless, the number of children in the schools reached 5000, and some thousands of the natives besides, including many adults, were applying themselves to learn to read; so that the Scriptures, then nearly all translated, were accessible to a large and increasing number of the people. Two houses of worship were erected and well filled by attentive congregations, and about two hundred were received to church fellowship; twenty meetings for prayer were voluntarily instituted by the native Christians.

Such was the state of things when the queen, in March, 1835, made the profession of Christianity a capital crime, and commenced a systematic persecution. All who in any way favored the missionaries or their schools, or voluntarily learned to read, fell under the royal displeasure. Several hundred officers in the army were degraded for this cause, and between two and three thousand of the people suffered in a greater or less degree on the first promulgation of the new policy. The more sanguinary part of the edict was not long suffered to remain a dead letter. Rafaravavy, a woman whose name has been made familiar to the Christian world by the record of her sufferings, was the first mark against whom the persecuting rage of the queen was aimed. She was accused by three of her own servants and condemned to a forfeiture of half of her property. No sooner was she at liberty than she set herself to labor for the conversion of her accusers. Two of them gave evidence that her efforts were made effectual by the Spirit, and she was not without hope of the third. Being arrested a second time, she was condemned to death, but the execution was postponed for five months and she was then sold into slavery. Another eminent woman sealed with her blood her faith in Christ, and several other persons won a place among "the noble army of martyrs," by their pious constancy. Rafaravavy, with five others, on a fresh accusation, were obliged to flee for their lives, and succeeded in effecting their escape to Mauritius, whence they were conveyed to England.

The missionaries retired to Mauritius in 1837, and from thence Mr. Freeman proceeded to South Africa, where he continued for a time assisting Dr. Philip, and acquiring that fervent interest in the South African tribes, which the narrative of his late visit there, and his impressive appeals to the public on their behalf, have abundantly manifested. It is likely that he would have remained there, permanently connected with that mission, had not the declining health of his wife compelled a return to England, and to pastoral labors at home, which he subsequently resigned to become a Secretary of the London Missionary Society.

The refugees from persecution found a quiet resting place and the means of more thorough instruction in England. Two of them died; the others went to Mauritius to labor for the salvation of their countrymen on that island, estimated at 20,000. Those who were left to endure the rigor of the queen suffered greatly. Some apostatized, others hid themselves in the best way they could and worshipped God in secret. The entire extirpation of Christianity was threatened. But though one after

another suffered torture and death, the cause proved its indestructible vitality. The queen was assured by her officers that such was the nature of this religion, "the more were killed, the more would embrace it." As a small part of the island was not under the queen's authority, it was found possible to keep up occasional communications with Mauritius, strengthening the faith and patience of the suffering church.

The prediction of the queen's officers proved true to the letter. In the face of persecution, the Malagasse Christians have not only continued steadfast, but their number has been multiplied. It is difficult to obtain exact information, but one of the refugees, a few months since, wrote to his friends in England an account of the detection of *two thousand* "praying people" assembled in one place. This was the signal for vengeance. They were brought to trial. Four nobles were burned to death, and fourteen others cast from a fearful precipice. They met death triumphantly, attesting in the presence of all the people the sustaining power of their faith. So great a victory of the gospel over human power employing the most inhuman means for its extirpation, when we consider the limited time in which the truth was freely taught and the necessarily immature knowledge of those who embraced it, has seldom, if ever, been recorded. That the first disciples remained steadfast, was a matter for grateful observation; but the progress of the work, the conversion of such numbers, is marvellous in our eyes. It is stated that the prince Rakotosahema, nephew to the queen and heir apparent to the throne, interposed for the protection of some of the Christians; and we may feel assured that He who has kept his people in the midst of such fiery trials, will be more abundantly glorified by them in Madagascar, when this "fury is overpast."

It was about the time when these events were in progress that Mr. Freeman attempted to revisit the scene of his early labors. He was commissioned to visit the stations of the Missionary Society in South Africa and Mauritius, and he was not without hope that he might effect a landing on the coast of Madagascar. This he was unable to do, but at Mauritius he had the satisfaction of preaching once more to a Malagasse congregation in their own tongue, and of seeing that the gospel still made progress among them. The vicinity of this church to their native land will give ample opportunity to reöpen communications with their afflicted brethren, when they again find peace.

This visit was among the last labors of Mr. Freeman in the cause of missions. He returned home and made full report of what he had seen and heard, and lifted up his voice manfully for the oppressed tribes of South Africa, appealing to the government to interpose and do justice in their behalf. But his strength was exhausted and his end drew near. He visited the continent with the hope of prolonging his life, and was at the baths of Homburg, in Germany, when he was summoned on high. Before his family joined him at Homburg, he was attended by a pious German servant, who thought he was not fully aware of his critical state. She said to him, one day, "May I dare to ask you, sir, if you love God?" He replied with energy, "*God is my Father and Jesus is my Friend.*" On the 8th of September he departed, to be with his Father and Friend forevermore.

THE CONFERENCE AT ELBERFELD.

We find in the (Eng.) Baptist Magazine for November, a report of the address of Dr. Steane to the Elberfeld Conference, to which reference is made by Mr. Oncken in his letter at p. 12. The editor of the Magazine remarks:—"His address does not appear to have been very favorably received, though Dr. Tholuck acted as his interpreter; but we apprehend that our readers will think that it was right for him to deliver it when he had been called upon to address the assembly, and that it will yet produce good fruit. We give it, therefore, as we find it in the Christian Times of October the 3d, with some of the introductory and concluding remarks of the correspondent who forwarded an account of the meetings to that journal."

That gentleman says:—"The Baptists are the only body of dissenters in Ger-

many. All the other denominations are acknowledged and supported by the state. They are the only body decidedly and openly opposed to the existing relations of church and state. They are consequently regarded with excessive jealousy, are charged with being anti-monarchical and inimical to governments, so that high conservatism would think almost any measures justifiable which would arrest their progress. In the next place the diametrical opposition of their views to the doctrine of baptismal regeneration, and of sacramental efficacy generally—of which it is only a part, and which is both theoretically held and zealously maintained by a large portion of the Lutheran clergy—marks them out as the objects on which the religious rancor such questions are apt to engender may expend itself. And besides this, I cannot but suspect that prejudices connected with the excesses of the Munster Anabaptists of Luther's time are still lingering in the minds of some. Be this, however, as it may, it was only due to himself and to the Evangelical Alliance, one of whose avowed objects is to sympathize with the oppressed people of God of every name and in every country, that Dr. Steane should warn the assembly of the serious error into which German governments and clergy would fall if they did not respect the sincere religious convictions of peaceful and loyal men. When he saw the effect which had been produced by his address, he retired to his hotel, and immediately recalling what he had said, committed it to paper. Under the circumstances this was, perhaps, a necessary caution. At all events it enables me to send you his speech in his own words, the accuracy of which I may mention is attested by the other members of the deputation to whom Dr. Steane read it, an hour or two after it was written. You, I trust, will insert it as it is, and I cannot refrain from anticipating the surprise which your readers will feel that these few sentences, so calm and simple, should have excited the commotion they did.

"Dr. Steane said:—'Dear sir, and beloved and honored brethren, I accept with pleasure the courtesy by which I am invited to address this highly influential and venerable assembly. As, however, it is my misfortune not to be able to speak your language, and as I know that much important business demands your attention, I shall endeavor to be brief. Yet I cannot refrain from saying—and I shall return to England all the happier for having said—how much British Protestants desire to multiply their friendly relations with the Protestants of Germany. There are many reasons why we should aim to cultivate this good understanding. The same Teutonic blood flows in our veins as flows in yours. Many of our national peculiarities, and the very cast of our countenances, show that they were originally formed in the same mould. England owes much to Germany. To you we are indebted for the noble art of printing. Our reformers, in giving us the word of God in our vernacular tongue, did but follow the example of your own Luther, who in his nervous translation of the bible reared an imperishable monument to the Reformation. To you we owe an illustrious race of monarchs, under whose reigns our constitution has grown to its present maturity, and our laws and liberties have been consolidated and secured. And from you we received that excellent and universally respected prince who is the royal consort of our beloved Queen, a man whom Britons also love and deservedly honor. But above all these considerations, we stand with you, as Christians and as Protestants, upon the one common foundation, than which no man can lay another, and that is Christ. We value the word of God as our heavenly Father's best gift to the human family, and as the charter of our civil and religious liberties. Never may that day again come when the bible shall be snatched from our hands, or its blessed truths be blotted from our hearts. We have, moreover, great objects and interests which should be dear to us all. Of these, I will mention only two. I refer, in the first place, to that great work which you are prosecuting in your Inner Mission, the revival of that spiritual life in the church, and the diffusion of the gospel in the out-standing world. We also have our home missions, our Sunday-schools, our tract distribution, our domiciliary visitation of the poor, and other agencies of a similar kind; and we owe much of the piety of our churches to God's blessing on these voluntary labors of his people. We consequently feel a lively interest in this evangelical movement; and it has especially afforded great satisfaction to me that, as one of the editors of Evangelical Christendom, I have had the opportunity of bringing it in considerable detail under the notice of English Christians. I can have no hesitation in assuring you that in "works of faith and labors of love" like these, you may confidently reckon upon the sympathy, the prayers, and, after the generous example which was given

yesterday, I am sure I may add, upon the pecuniary assistance of your fellow believers in my country. Permit me to say a word in favor of these free activities. Cherish, dear brethren, this rising zeal; foster these pious efforts. The blessing of God rests upon them; and if you encourage them with a friendly countenance, and a loving coöperation, they will prove of immense advantage to your churches. My second point relates to the promotion and extension of religious freedom, and the discouragement of all persecution for conscience' sake. We must stand together in times such as these, upon the great fundamental principle of the Reformation, the right of every man to take God's word, judge of its meaning for himself, and then worship his Maker and his Redeemer according to the dictates of his own conscience. I should like, if I may be permitted, to make the assembly acquainted, in connection with this principle, with a few facts of which, perhaps, they are not informed, but which, I am persuaded, require only to be brought to their knowledge to engage their serious attention. You, beloved brethren, can have no sympathy with persecutors: but you will have much sympathy with the persecuted, for 'if one member suffer, all the members suffer with it.' Let me, then, mention that, scattered over Germany there are many Baptist churches—and I mention it the more freely, because I have already been introduced to you as a minister of that community. These churches are formed on the congregational plan, but they nevertheless love peace and social order. Their pastors are good men, and their members are loyal subjects of the government under which they live; and, let me add, they hold, in common with yourselves, the fundamental verities of the gospel. I can respect your churches, with their historical associations, the Lutheran confession and the reformed. But the Spirit of God is not tied and limited by any formularies devised by man: 'The wind bloweth where it listeth.' He is an agent infinitely free and infinitely gracious, and descends on all the children of God. Ought these brethren, then, to be persecuted? I am sure you will not think so. And yet, in Mecklenburg Schwerin, they are now driving them by force from the country, because they meet together for worship, and have formed a Sunday school. At this moment, in Baden, some of them are in prison; and when I left my home to attend this meeting, there was one of their pastors there under sentence of perpetual banishment from Sweden, his native land, for no other offence than that, with his flock, he worshipped God according to the dictates of his own conscience. My brethren, ought these things so to be? I am sure you will not justify them, and I commend them to your consideration. It is one of the objects of the Evangelical Alliance to sympathize with those who suffer for Christ's sake; and I cannot but feel that it is an object also which may well engage the attention of such an assembly as this. In conclusion, I avail myself of the opportunity to throw out a suggestion on the subject—which is this—that, in the course of next summer, if it shall please God to spare us, a great Protestant meeting should be somewhere held in continental Europe, for the vindication and promotion of religious freedom. I will only add, in one word more, let us love as brethren, for God is love; and let us ever be mindful of the apostle's declaration, 'Now abideth faith, hope, charity, these three; but the greatest of these is charity.' Faith and hope are heavenly in their origin, but they are earthly in their office; charity is heavenly in her origin, and in her office too. Her lamp shall never be extinguished, her sweet voice never be silenced. The seraphim know her—she is a seraph herself; all creatures in heaven do her homage, and her seat is the bosom of God.'

"When Dr. Steane had concluded, the president, referring to what he had advanced, remarked that he had no doubt it was the desire of the assembly to love all their fellow Christians, but that it was his own firm conviction, in which he was sure they also concurred, that they should keep to the four confessions on which they stood, and on this he should call for a show of hands; upon which the assembly, as far as I could judge, with a perfect unanimity, lifted up every man his hand. And so the matter ended.

"Upon this vote you must allow me space for one or two observations. It is possible Dr. Steane may have been misunderstood. He may have been supposed to have pleaded for the admission of the Baptists into the Kirchentag. This he certainly did not do. It formed no part of his commission to do it, and, I believe, no part of his intention. However it may be desired by British Christians that their German brethren, instead of forming a union exclusively of state churches, had welcomed to their counsels and coöperation all their Protestant fellow Christians of acknowledged piety,

this they have not done, and it is not for us obtrusively to interfere with their measures. The Evangelical Alliance is only an approximation to what is right. But it was the best thing we could effect; the exponent of the largest measure of union to which we could attain. In a similar manner we are willing to believe that the Kirchentag was, under their circumstances, the utmost extent in the same direction to which the Germans could go. And, certainly, the deputation were not sent to censure or even to lecture or remonstrate with them for not going further. Nothing of this sort did they for a moment dream of, and there is not a word of it, as you will see, in Dr. Steane's speech. If such a construction was put upon it by the president or anybody else, it was a mistake. Yet I am willing to hope this mistake was made. I would rather understand the vote to have originated thus, than suppose that it was meant either as an ungenerous repulse of the speaker, or as a declaration that the assembly meant to be the abettors of intolerance.

"But, taking this view of the matter, is there not still room for saying that it was surely a melancholy thing that such an assembly could be told of the gross instances of persecution which were brought before them—of fellow Christians suffering bonds and imprisonment in some instances, fines and banishment in other instances, and in one expatriation for life, for conscience' sake—and express no sympathy with the sufferers and no righteous indignation of their wrongs? Was this charitable? Was this Christ-like? I cannot tell you how my cheeks burned with shame, and my heart gushed with grief, as I went away pondering what I had witnessed. I was humbled as a Christian and as a Protestant. If I had met a Roman Catholic I felt that I must hide my face from his reproach. What could I have answered to his taunt —*tu quoque!*"

FEEBLE EFFORT INVITES ERROR.

The letter of Mr. Day in preceding pages, offers an interesting view of the effect produced by the *partial* evangelization of India. The mingling of some truths, or half truths, of Christianity with the conceits of Hindoo theism, forming an opiate for the awakened conscience more difficult to be neutralized than the besotted idolatry it supplants, because more congenial to human pride, is a mental phenomenon not to be lightly regarded.

There are other aspects in which the Hindoo mind is to be viewed, equally enforcing the sentiment that feeble missions invite error. There are many causes at work to unsettle belief in the ancient superstitions of India. Besides the silent but effective influence of European intercourse and arts, which could not fail to *suggest* many things to observing and thinking natives, the East Indian government pays great attention to the education of the people. But through fear of awakening popular hostility no religious instruction is communicated in the government seminaries. If India were like New England, a land of Christian light, where churches, Sabbath schools and family instruction do more for Christian education than could be effected in connection with any common school system, this circumstance would be comparatively unimportant. But it is far otherwise; and the infallible consequence of such a scheme of education, there, is to lift the minds of youth to a height from which they look down with contempt on the debasing superstitions of their countrymen, without offering them any substitute. Deism, pure or variously modified by diversities of mental character and other accidental causes, is the direct result, and to this multitudes have come or are coming.

To complicate the process and vary the effects of this original error on the part of the government, there are various external and circumstantial influences to be taken into account. Mere intellectual pride, revolting at the puerility and impurity of the traditional superstitions, may be satisfied with deism, but this cannot always be the case. Sometimes the *conscience* as well as the understanding receives an impulse. Something more than "natural piety" is demanded. Perhaps a few fragments of Christian truth are received, and then follows the effect mentioned by Mr. Day in the letter referred to. But there are counterfeit

forms of Christianity current in the east as well as in the west. Teachers of popery, and other teachers of sacramental virtue, with the doctrines of popery diluted into nostrums of different degrees of strength, offer to the awakened Hindoo the form and the promises of Christianity without the power thereof. For his gooroo he substitutes the "Christian priest," and devolves on the latter, as he had done on the former, the sole care of his immortal interests. If the water of the Ganges, self-applied, will not remove sin, he trusts that other "holy water," applied by a "successor of the apostles," may have the needful efficacy. The austerities of penance, and the supposed restorative virtues of purgatorial suffering, certainly have an analogy to some parts of his ancient faith and ritual; only a little refined from their material grossness, and so better suited to an awakened and partially cultivated mind, as well as soothing to a spirit that feels the bitterness of sin and rejects the only certain remedy. Popery is as active as ever in commending such solemn mockeries to universal acceptance. The emissaries of Rome haunt the path of the Christian missionary, to take advantage of any remissness or inadequacy in the work of evangelization, to snatch the fruit of his teachings when imperfectly grown and transplant it into their enclosure, there to ripen into a harvest of chaff.

Nor is this the worst. It is known that in the principal cities the study of the English language is increasingly popular. As a consequence, there is a growing demand for English books. And what do presses in Christian lands offer for the young Hindoo to feed upon? A glance at the advertising columns of the Bengal newspapers shows, among many excellent works, lists of books that no considerate Christian would suffer to enter his dwelling. There are the latest issues of infidelity, the presumptuous skepticisms of Strauss and Parker and their allies; nominally Christian books assailing the cardinal doctrines of the gospel; the most antichristian and demoralizing literature of either hemisphere does its part to leaven the native mind. The ground prepared for the reception of these tares is indeed limited in extent, but it is fast widening, and the seeds of evil have a power of rapid self-multiplication. The maturity of one crop is the sowing of one a hundred fold greater.

What is true of Hindoostan is true in some degree, and will become still more literally true, of all British India. There are tendencies, slight, indeed, at present, in the same direction, wherever free intercourse with civilized nations exists. The moral of all this is plain. Missionary labor should not be done by halves. "Well begun," in this work, is not always "half done." The task is continuous, and for a time, till the movement shall have acquired a certain weight and momentum, must be urged with augmented force. "In the morning sow thy seed, *and in the evening* withhold not thy hand." When the disciples had "toiled all night," without success, the Lord said, "Launch out into the deep."

SANDWICH ISLANDS.

The *Missionary Herald* publishes a detailed review of the mission to the Sandwich Islands for one year, by which it appears that though the additions to the churches have not been as numerous the past year as in some former years, there has been a general advance in several respects. With the increase of wealth in the islands, the people have shown a commendable spirit of liberality. Except at Honolulu and its vicinity, Romanism is on the decline. On one of the islands a few individuals have joined the Mormons. The island of Molokai has made the most striking advances in religious and in temporal things. The congregations are large, the churches efficient, and the members are regular and liberal in their contributions. The valuation of property on the island has doubled within a year, and it is worthy of notice that the decline of the native population there has been arrested, and a small increase is shown.

The statistics of the churches sum up as follows: Added the past year on examination, 860; deceased, 632; excluded, 263; whole number in regular standing, 21,054. The contributions reported are, for building and repairing churches, $8,600; support of ministers, $4,377; to the American Board, $3,170; other societies, $465; various objects, $308; for purposes not specified in report, $4,166; making a total of $21,094. The reflecting reader who remembers what those islanders were, less than a third of a century since, will need no comment upon such figures as these.

An interesting discussion took place at Honolulu in August last, in a meeting of the Hawaiian Agricultural Society. A temporary depression of prices had embarrassed the sugar planters, and a resolution was introduced asking the government to authorize the establishment of distilleries, and the making of spirits under certain restrictions, as an article of commerce. The proposition had been approved by the Minister of Foreign Relations, and its discussion lasted nearly the whole day. Chief Justice Lee and Mr. Severance, the American Commissioner, spoke against it. On taking the question only three or four votes appeared for the resolution. Nearly all the planters, the class proposed to be benefited by the measure, were in the majority.

BAHAMAS.

There are in the Bahamas nearly sixty Baptist churches, scattered over six hundred miles of water, under the oversight of three English missionaries. The state of the congregations is highly encouraging, in view of the very partial measure of intelligence possessed by a people lately emancipated from slavery. Besides preaching the gospel, much attention is given to Sunday and week day schools, to social meetings and religious counsel from house to house. In the month of August last an associational meeting was attended on the island of Rum Cay, of a very pleasing character, the interest of which was heightened by the reception of twenty-five persons into the church, a number of them pupils in the Sunday school at Port Nelson. That school has had a rapid increase of late, and in addition to those already baptized there are inquirers who, it is hoped, will soon be gathered in. The missionaries present urgent claims to their brethren in England for help to cultivate more thoroughly a field so extensive, and one of more than common promise.

JEWS IN CHINA.

Allusion was recently made by Dr. Macgowan (see Magazine, last volume, p. 362,) to the existence of a small community of Jews at Kaefungfoo, in the interior of China, living in great poverty and ignorance, and rapidly becoming extinct. The two young Chinamen who brought report of their state, were again despatched by Dr. Medhurst to bring some of them to Shanghai, and also to obtain copies of their Scriptures for comparison. A slip forwarded by Mr. Johnson, of Hongkong, mentions that they have been successful in this undertaking. The people were reminded that from their ignorance of Hebrew they could not understand their own laws, and that if some of their number would go to Shanghai they could be instructed in the language and thus teach others; also that people in other parts of the world, who believe in their sacred books, desire copies of them to ascertain the correctness of other copies. These suggestions, after some objection, were favorably received, six rolls of the Pentateuch were purchased, one a very ancient copy, and two men consented to remove to Shanghai. They arrived with their books in safety, and have commenced learning Hebrew. The rolls are of white sheepskin, sewed together, twenty or thirty yards long, and will be forwarded to London, to be deposited in the British Museum. The Christian world will look with deep interest for further communications concerning this remnant of Israel.

FAITH OF AN AFRICAN CHIEF.

The African converts gathered in Jamaica, by missionaries of the United Presbyterian Society, moved with compassion for the land of their fathers, sent four years ago several of their number as teachers, under the care of Rev. Mr. Waddell, to Calabar at the mouth of the Niger. The success with which their mission has been crowned, appears in the following facts, showing the efficacy of even *a little* faith acting in view of very limited knowledge.

King Eyo, the chief of a town where Mr W. has his station, is not only very intelligent, but, in matters of greater importance, very promising. The people assemble in his courtyard every Sabbath to be instructed by Mr. Waddell, who explains to them the great truths of the gospel, King Eyo himself acting as interpreter; and this has been going on for upward of four years. He is quite convinced of the absurdity of the superstitions which had prevailed so long amongst his people, and frequently speaks of them as "those foolish things."

The subject on one occasion happened to be the due observance of the Lord's-day. Eyo was much struck by it. It is by the sale of palm-oil that he carries on trade with the English merchants, and it so happened that the next market-day fell on the Sabbath. Eyo determined that he would not traffic on that day; and he informed the traders to that effect—that it was "God's palaver day," and he would not trade on it. They were much annoyed, and endeavored to dissuade him from his purpose. They told him that he would lose the sale of it, and that henceforward no one would traffic with him; but he was immovable. His mind however was much troubled, and could not rest. At last he resolved he would go and tell God about it in prayer. He went on his knees and breathed forth his thoughts. He prayed to God, that as he had kept his palaver-day, so he would not suffer his market-day to fail, but so order it that he might sell his oil. It was a simple prayer, for as yet it was only a little light that had entered within his mind, and which was struggling with the darkness that had so long prevailed there. The Sabbath was observed, and no market was held on it; but, on the next market-day, such was the demand, that Eyo sold all the oil he had on hand, both old and new, and still was unable to meet it fully; and then it was, that, in the fulness of his heart, he went to Mr. Waddell and told him all that had taken place. No Sabbath market is now permitted to be held in Creek Town, and the people have thrown away their Ekpongyong, or chief domestic idol.

AMERICAN BAPTIST MISSIONARY UNION.

LIKENESS OF REV. ALFRED BENNETT.

Agreeably to the hope expressed, we present on the frontispiece of this volume an engraved likeness of our late brother and fellow-laborer, the Rev. Alfred Bennett. The portraiture, we hardly need to say it, is singularly just to the original. All who knew him will feel this, and all others will naturally infer it from the life-like style of execution, which does great credit to the artists, Messrs. Andrews and Wagstaff, of this city. The accompanying sketch of Mr. Bennett's life and character is equally truthful; we say it for those who were not intimately acquainted with him; and it is with no ordinary degree of satisfaction we are permitted, not only to lay them both before our present readers, but to place them on enduring record for those who shall come after.

GERMANY.

That we may embrace in this number of the Magazine as complete a view as practicable of the existing state of our mission cause in Germany, we insert here portions of a letter just received from Mr. Lehmann, dated at Berlin, Oct. 10.

Church at Berlin—Enforcement of discipline.

We labor still under the consequences of the resolution carried in your presence here,* (excluding one of our members.) Several others, eight in all, declared also

* Alluding to the late visit of the For. Secretary.

their withdrawal. But four of these have repented and returned. The struggle that arose, during my absence in England, had developed also other things of a sad character. We have in consequence been compelled to exclude three members, the persons implicated, and are about to take measures in regard to those who acted as backbiters. They had not disclosed offences in a regular way, but by betrayal and rumor, which gave us great grief and anxiety. Amidst these trials God is gracious to us in giving us new converts. Two were presented to the church yesterday. Our services are well attended, and though almost alone, I preach with delight and in good health. One thing gives us much joy.

What one convert can do.

The son of one of our deacons and member of our Sunday school, to whom also I had given special instruction in a class of the elder children, left us a year ago in an unconverted state and much given to worldly pleasures. In Stettin the Lord had mercy on him, and awakened him from his sleep of sin. From thence he went to Hamburg, and again, at the request of his father whose health required aid in his business, he returned to this city. But how changed the youth; full of faith, and zeal and fervor! His influence is great in the family, all whose members he carries away to all our meetings; he has inspirited our association of young men, (jünglingsverein,) who have reörganized themselves; he has engaged in the local tract-circulation; and his fervent prayers in our prayer-meetings edify and gladden all. If *proved* faithful, I hope he will hereafter be a blessed instrument of preaching the gospel. How much *one* individual can do, if the Lord takes possession of him; and what a blessing for a house and a church is a converted child! May the Lord grant us many more of such blessings.

Destitute churches — Demand for circuit preachers.

Referring to the frequent journeyings which he had been compelled to undertake, as reported in his last communication (Mag. p. 422, last vol.), Mr. Lehmann writes:—

These journeys I have made only in consequence of urgent invitations. And I have always been received with *too* great love and honor; the brethren with tears bidding me to remain, or return soon, forcing me frequently to use artifice to escape. I have found such visiting indeed not only beneficial, but highly necessary. To a very great extent it is owing to pastoral visiting that the truth is spread abroad and the brethren and flocks encouraged and confirmed. The destitute state of our churches and the urgent necessity of visiting them were matters of discussion also in our conferences at Hamburg; and it was resolved that more visiting should be done.

Nevertheless, if there are others who will care for these duties, I will very fain employ all my time and energy to be useful as I can here. For though I wrote you that I felt bound to follow the footsteps of the Lord *where* he pleases to have his work chiefly done, I by no means despair of a very gratifying result from labors bestowed in Berlin. How could I do this, having seen so many "days of small things," worshipping with a very few, and now finding myself surrounded by hundreds, in a place of our own, having already enjoyed immeasurable blessings, and revelations of God's grace and condescension?

New cases of persecution—Fines and banishment.

Two of our brethren (Werner and Gülzau,) have stood before the courts of justice lately, and have been fined, one five, and the other ten, dollars, for having administered baptism and the Lord's Supper and for uniting in marriage persons who had not in legal form declared their withdrawal from the (state) church. There is no remedy for this, and br. G., who will not pay the fine, will be despoiled of his goods. We may expect much more of these things. We shall surely have to undergo great trials before we attain to a settled state of sound liberty. May our strength be as our day.

Our blind br. Matthias, who so effectually preached the gospel in and about Stolzenberg, has been compelled to leave there; he made too great a stir, and too many came forward and were baptized. The magistrates found it the more easy to expel him as he is blind, and they could

pretend that he would be a burden to the community. All security, which was offered, was rejected. He was arrested, banished and abused. At the last accounts he was in Elbing, uncertain what would become of him. If forced to go to his home, he will be useful also there.

This morning (Oct. 15,) br. Fasching arrives from Breslau, and will stay a day or two before going to Hamburg. He also is prohibited staying in Breslau. He is a native of Austria, was sent by br. Oncken to Silesia to labor for the Lord; but after much trouble and effort to get permission to stay, he is forced to leave. The difficulties in the way of settling any where are more and more, especially since the last legislation. Several brethren suffer under it here also, in Berlin. Arbitrary measures, besides, become more and more frequent.

Opening of a chapel at Memel.

Br. Niemetz writes exultingly of the opening of the chapel at Memel. It was an *event* in that town. In the morning there attended by estimate 1500 people, and in the afternoon not many less. He regrets very much that brethren from a distance were not there, to participate in the joy and in the work. If report is true, this chapel must be our largest in all Germany.

God overruling all.

The editor trusts he shall be pardoned for introducing the following paragraph of a personal bearing. It exhibits, at least, the kindly spirit of our brother, by which he is so eminently characterized. The interview referred to was had at Douai in France.

Very great joy I had in seeing by your letter from London, that you had opportunity of speaking with our dear brn. Oncken and Köbner, which I had almost thought to be impossible. If we have indeed lost much by your absence from the Hamburg Conference, and I venture to say you too, yet there have been some things to counterbalance. All the advantage has not been lost that we could derive from your visit; and I for one thank God for it; as in a better case, *I*, perhaps, might not have had so much enjoyment in it. Happy we are to acquiesce always in the dispensations of our great Lord, whose hand also we see working amidst our errors.

NAGAS OF ASSAM.

In a letter of recent date Mr. Bronson speaks of the interest manifested by some of the Naga hill tribes to learn to read. These tribes, it is supposed, bear a close affinity to the Karen.

"A few months since, a party of eight or ten Angamee Naga youth came down of their own accord to Nowgong to learn to read. They attend at the government school, but they now spend with me two hours daily, committing the first truths of Christianity to memory and learning to read and write. The opportunity was so unusual and so excellent to give through them to all their people a few correct ideas about the Scriptures, that I felt it would be wrong to neglect it. They are making considerable progress, and I hope will stay long enough to read our Catechism at least in the Assamese language. Let us pray that a Ko Thahbyu may be found among them, to carry the gospel into their many mountain villages."

DONATIONS.

RECEIVED IN NOVEMBER, 1851.

Maine.

Jonesboro', ch.	6.00	
Washington Co. Asso., E. D. Green tr., viz., coll. 16.61; Mrs. Mary Cole 2; first effort of an Infant S. sch. 50 cts.; Cherryfield, ch. 10,	29.11	
Wiscasset, John Sylvester	10.00	
		45.11

Vermont.

Cavendish, "A friend of missions"		6.00

Massachusetts.

Boston, B. S., for China Mission,	50.00	
Do. Baldwin Place Sab. sch., (of which 25 is to sup. Tucker Baldwin in Mrs. Cutter's sch. and 25 to sup. a child in Miss Vinton's,) to cons. Augustine G Stimson L. M.,	100.00	
Ashland, ch. 10; Ladies' Miss. Soc. 12,	22.00	
Framingham, Abner Haven	5.00	
Lawrence, Amesbury st. Ladies' Miss. Soc., M. B. F. Brown tr.,	39.00	
Chelmsford, 1st ch., M. H. Dudley tr., mon. con., 18.03; Fem. Karen Soc. 21,	39.03	
Charlestown, 1st ch. Sewing Circle, to sup. Sarah Emerson in Mrs. Cutter's school,	25.00	
Mansfield, ch.	12.97	
Harvard, H. M. Smart 25 cts.; Kimball Lawrence 1; Sterling, Asa Hoppin 1; Heman Kendall 50 cts.; Coll. for Siam Miss. 6; N. Randolph, ch. 40; per Rev. E. Savage, agt.,	49.25	
Chatham, ch. 26.30; Fem. Char. Soc. 18.38; S. sch. 5.32; per Rev. J. F. Wilcox, agt.,	50.00	
		392.25

Connecticut.

Conn. Lit. Inst. Fem. Miss. Soc., for sup. a child in Karen Boarding sch. named L. M. Parker, 5.00

New York.

Utica, Dea. Hawley's family, to sup. a child in Assam Orph. sch. named Harlow Hawley, 25.00
Brooklyn, Central ch., to cons. Miss Sarah Frances Hicks L. M., 100.00
Watertown, S. sch., for Assam Orph. sch., 9.00
New York City, Thomas DeWolf, per Rev. J. F. Wilcox, agt., 1.00
—— 135.00

New Jersey.

New Jersey State Conv., Peter P. Runyon tr., viz., Anwell, ch. 42.63; S. sch. 5; Bordentown, ch. 12.40; Burlington, mon. con. 25.22; Youth's Benev. Soc. 3; S. sch., for Indian Miss., 26.52; Inf. S. sch. 9; Sewing Soc. 8.63; a friend, for Arracan, 10; Camden, 1st ch. S. sch. 5.86; Cedarville, ch. 13; Cohansey, ch. 10.56; Elizabethtown, ch. 4.25; Frechold, ch. 21.16; George's Road 7; Greenwich, ch. 6.10; Hamilton Sq., ch. 13; Hightstown 40; Holmdel 24.50; Herbertsville 5; Kingwood, ch. 23; Kettle Creek, ch. 3; Lambertsville, ch. 2.98; Medford, ch. 7; Middletown, ch. 57.61; Mt. Holly, ch. 10.65; Mullico Hill, ch. 18; Pittsgrove, ch. 17; Sandy Ridge, ch. 13; Scotch Plains, ch. 21.50; Shrewsbury, ch. 20; Trenton and Lamberton, ch. 59.46; Trenton, 2d ch. 3; Jonesborough, ch. 3; Upper Freehold, ch. 82.96; Millville 10, 644.99
Moorestown, S. sch., Amos Weaver sec., 4.00
Trenton, S. sch., to sup. a boy in Assam, named David Brister, 26; Newark, 1st ch., to cons. Rev. Joseph Perry L. M., 100; per Rev. J. F. Wilcox, agt., 126.00
Raritan, S. sch. 1.75
—— 776.74

Pennsylvania.

Northumberland Asso., J. Moore tr., viz., Jersey Shore, ch. 23.31; White Deer, ch. 12.90; Muncy, ch. 2; Union, ch. 6.83; J. Moore, Sen. 5; H. Watts 2; Milton, H. Funk 5; Joseph Meixill 5; coll. at State Conv. 38.50; to cons. Rev. J. Green Miles L. M., per Rev. J. F. Wilcox, agt., 100.54
Peter's Creek, ch., John Simmons tr., 14.00
Eaton, ch. 5.50; Tunkhannock, a friend 50 cts., 6.00
—— 120.54

Ohio.

Rocky River Asso., viz., Euclid, ch. 30.34; Granger, ch. 3.87; Milton, ch. 3.25; Medina, ch. 11.37; Royalton, ch. 50 cts.; Liverpool, ch. 17.04; Westfield, ch. 4.74; Mrs. Sally Phillips 3; Cleveland, ch. 97.94; Seville, Mrs. Jones 22 cts.; Columbia, ch. 9.40; Fem. Benev. Soc. 6.93; coll. at Asso. 11.50; per Rev. J. Stevens, agt., 200.15
Lorain Asso., viz., Avon, J. B. Jameson 1; Fem. Benev. Soc. 8.80; Spencer, ch. 3; Huntington, ch. 1.32; Camden, ch. 3; Annual coll. 10.37; per Rev. J. S., agt., 27.49
Columbus Asso., viz., Johnstown, ch. 5.50; Welch Hills, 5; Delaware, James Eaton and family 4.25; Liberty, ch. 4; Alexandria, ch. 2; Berlin, ch. 50 cts.; coll. 11; per Rev. J. S., agt., 32.25
Coshocton Asso., viz., Evans Creek, ch. 2.45; Wolf Creek, ch. 2; Tomica, ch. 9.25; Jefferson, ch. 5; Mohawk, ch. 5; for Siam miss., 3; Henry Yunker 2; D. Huff 50 cts.; coll. 10.65; per Rev. J. S., agt., 39.85
Meigs Creek Asso., viz., Marietta, ch. 20.46; S. sch. 2.54; Duncan's Falls, ch. 6.25; McConnelsville, ch. 27.37; Groveport, ch. 7.32; Bristol, ch. 2.03; Rachael Young 40 cts.; William E. Matthews 38 cts.; coll. 15.75; per Rev. J. S., agt., 82 50
Wills Creek Asso., viz., Concord, ch. 2.82; Rev. William Mears 2; Mrs. E. Bateman 1; Mrs. Larue 1; coll. 8.25; per Rev. J. S., agt., 15.07
Scioto Asso. coll., per Rev. J. S., agt., 10.12
Portage Asso., viz., Garrettsville, ch. 10; Hiram and Troy, ch. 2; Streetsboro' Fem. Benev. Soc. 5; S. sch. 1.13; per Rev. J. S., agt., 18.13
Huron Asso., viz., Fitchville, ch. 6; Auburn, ch. 13; Fairfield, ch. 12.-50; East Townsend, S. Jones 1; coll. 5.20; per Rev. J. S., agt., 37.70
Miami Asso., viz., Cincinnati, 9th st. ch. 27.50; for Siam miss., 60.15; mon. con. 24.74; Dayton, 1st ch. 29.33; S. sch. 6.67; Wayne st. ch. 9.55; S. sch. 11.45; Hamilton, ch. 6; S. sch. 2; Franklin, ch. 35.35; for Siam miss., 25; S. sch. 5.65; Lockland, ch., for Siam miss., 15; coll. 28.40; per Rev. J. S., agt., 286.79
Quaker Bottom, Thomas Gardner 10; Blue Rock, ch., for Karen bible, 6.50; per Rev. J. S., agt., 16.50
Zanesville, Market st. ch. 28.00
Zoar Asso., G. C. Sedwick tr., 20.00
Blooming Grove, coll., per Rev. J. M. Haswell, 2 00
—— 816.55

Indiana.

Ind. For. Miss. Soc., J. R. Osgood tr., 175.11; Hartford, Rev. Wm. Chaffee 5; Salamonia Asso. 5; Terre Haute, ch. 7; per Rev. J. Stevens, agt., 192.11

Illinois.

Georgetown, ch. 4 00
Quincy Asso., M. Shuey tr., 81.68
A friend, on board Packet Boat, 2; Ottowa, Mr. and Mrs. G. Fisher 5; per Rev. J. M. Haswell, 7.00
—— 92.68

Michigan.

Pontiac, Ladies' Miss. Soc., for sup. of Lucy Cornelius in Mrs. Brown's sch., Assam, 15.00

Wisconsin.

Beloit, ch., per Mr. Chandler, 7.50

New Brunswick.

Portland, S. sch. Juv. Miss. Circle, for Burman miss., 8.00

Burmah.

Mergui, "a friend," 113.64

$2726.12

Legacies.

Bridgeport, Ct., Betsey Pomroy 30.00
Ebenezer, Ia., William Morgan, per William Dills, administrator, in full, 50.00
—— 80.00

$2806.12

Total from April 1 to November 30, 1851, $32,-637.38.

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